Evangelical Christendom.

MARCH, 1880.

THE MONTH.

The atrocious attempt which has again been made upon the life of the Emperor of Russia, by endeavouring to blow up the hall in which, but for a little delay, he would have been dining with his family, has awakened throughout Europe a feeling of the utmost horror and amazement. Following as it does so closely upon those which have preceded it, yet in its cruel and cowardly character, its absolute recklessness and savagery, surpassing and eclipsing all, it seems to indicate that in the nineteenth century, and amidst all our boasted civilization, no crime whatever is impossible. It also indicates the relentless determination formed by those who are bent on uprooting in Russia the entire foundations of society and civil order, to rid themselves and the country of the Czar, as the type and representative of the present state of things. Personally, the Emperor does not merit the unmitigated ferocity and hate with which he now seems to be pursued. Although the inheritor of despotic traditions, he commenced his reign, in opposition to the wishes of his nobles, with the emancipation of the serfs; and until the recent plots against his life induced measures of repression, he has consistently extended, rather than curtailed, the liberties of Russia. His rule, regarded as that of an absolute and arbitrary sovereign, has undoubtedly been mild, and in marked contrast with the severity of the régime adopted by his father; yet in his case we seem to perceive another illustration of the truth that the sins of the parents are often visited upon their children. Exposed in his hours of greatest apparent safety to the murderous attempts of implacable yet unseen foes, it may well be said of the Czar that he cannot enjoy one moment's sense of personal security. In the recesses of his palace, in the privacy of his family, when most free from political surroundings and associations, he is liable, daily and nightly, to be struck down by invisible enemies, against whom he has scarcely any means or power of defence. Hitherto Providence seems to have interposed in a most especial way for his protection. But the pertinacity with which the assassins persist in their murderous designs cannot but excite the gravest apprehensions. It is clear that the conspiracy is widely spread and deeply seated, and that no ordinary means, if any means at all, will suffice for its suppression. Possibly, should the Czar's life be spared, the peril may pass away with time. Meanwhile, measures, whether of repression or conciliation, will in all probability prove alike ineffective; and all reflective men will admit that the present is a critical period in the history of Russia. That He who is the Governor among the nations may so order events in that country as that they shall issue in its acquisition of the blessings of rational liberty, social order, and contentment, is a prayer in which, at this juncture, Christians of every land and denomination will unreservedly and heartily unite.

The last session of the present Parliament has been opened by the Queen in person, amid surroundings externally propitious. The fogs and gloom of the preceding days dispersed on the auspicious Thursday when Her Majesty once more summoned her faithful Lords and Commons to resume their legislative work.

"Queen's weather" was undoubtedly enjoyed, and amidst demonstrations of undiminished loyalty our Sovereign inaugurated the concluding sittings of the Legislature now so soon to be defunct. No particular interest, however, attached to the proceedings. The topics referred to in the Royal Speech were not new, and were very much what had been anticipated, both by Conservatives and Liberals. The proverbial barrenness of such speeches was certainly not falsified by anything in that so recently delivered. This, however, was no matter for surprise. It was not expected that very much or very important legislation would be promised, seeing it was not likely that much would, or indeed could, be efficiently performed. The final session of any Parliament is not the time for achieving great or magnificent results. The thoughts and cares of members are too largely engrossed by considerations pertaining to the future, the forthcoming dissolution, the state of feeling amongst their constituents, the probability or otherwise of their own retention of their seats. Nor did the debate upon the Address elicit aught that was important, while it certainly failed to establish the charge sought by certain Irish members to be fastened on the Government, of wilfully or recklessly neglecting to make such provision as they could against the prevalent distress. As regards foreign policy, Ministers naturally make the most of the Berlin Treaty, and of such of its provisions as already have been carried out, take a sanguine view of the state of things in Afghanistan, and express their hope that the well-being of our South African dependencies will in the end have been promoted by the Zulu war. Opposition orators, on the other hand, dwell rather on the past than on the present, and direct their criticisms to what they consider the late misdeeds and errors of the Cabinet—points which Ministers contend it is now unpractical and useless to discuss. The latter, however, declare their intention to abide by the principles on which the Treaty of Gandamak was based, which is understood to mean that, as regards Afghanistan, they have no idea of annexation. Beyond this it was not likely they would go, as the aspect of affairs in that country precludes all calculation as to its future, and makes it difficult even to conjecture what may be the ultimate relations between its people and the Government of India.

If the present Parliament somewhat fail to awaken public interest, or to arouse the national enthusiasm, that cannot be said of the Parliament that is to come. Everywhere it is felt, and by both the great parties in the State, that the character of that assembly is all-important, and that upon it will depend the entire bent and complexion of English policy for many years to come. Great principles are undoubtedly at stake. It is not merely or mainly a question as to *who* shall rule—a personal matter as between the Ins and Outs; far higher than personal considerations are involved. The difference between the two parties, especially as regards the foreign policy of this country, is vital; and both parties are conscious of the fact. The issues involved in the victory of either the one or the other are therefore neither few nor small. No wonder, then, that both are buckling on their armour, and preparing for the conflict with an energy and enthusiasm never perhaps surpassed since the stirring times of the Reform Bill. When the long-expected dissolution will come, is as yet matter for conjecture; but the preparations for it are rife, and all the bye elections, of which of late there have been many, are watched and worked for with especial interest, as indicating the temper of the country, and as affording in general opinion some clue to the results of the ultimate and decisive conflict. Hence the contests at Sheffield and at Barnstaple, and more recently at Liverpool and Southwark, have awakened the greatest excitement, and stimulated political feeling and rivalry to the utmost pitch of tension. Predictions, however, are perilous, and specu-

lation tends not to profit. In large constituencies, more especially, there are always considerations and elements involved which not only make the issue uncertain, but deprive it of much of its value as a test for others and the country. We fully recognize the importance of the coming crisis and the magnitude of the principles involved, and can only pray that God may so influence the electors of this country as that their decision may tend to the triumph of right principles, and to the consequent establishment of our national prosperity on a firm and lasting basis.

Whilst the distress in Ireland still continues unabated, it is consolatory to find that public attention, as much here as in the sister country, is thoroughly and earnestly directed to the sufferings of the people, and that vigorous measures are, in all quarters, being taken for their aid. It is no less satisfactory to learn that the relief funds are supported by men of all parties and persuasions, and that in their distribution the strictest impartiality is observed, and every effort made, where practicable, to induce Catholics and Protestants to act together. These efforts have not always been successful; in some districts, party feeling, both religious and political, runs so high as to prevent it; but it is pleasant to know that they are made, and that in high quarters, since it indicates how great is the improvement in the spirit now prevailing in the country, in comparison with that which was in the ascendant twenty-five or thirty years ago. Notwithstanding the Home Rule and anti-rent agitations, there is no doubt that a conviction of England's desire substantially to do justice to Ireland, is much more prevalent than in a former generation, and that all classes are beginning to perceive how essential it is, not only in the interests of justice, but in those of national prosperity, that they should abide together in harmony and peace. This is a great step gained, and be the outcome of the present famine and of the present agitations what it may, it is a step which, once taken, cannot be reversed.

Although the latest plot against the life of the Czar has providentially been brought to nought, it has added much to the sense of insecurity prevailing on the Continent. It is feared that the ramifications of these conspiracies extend to various lands, and the crowned heads of Europe cannot but feel themselves in danger. Socialist and Nihilist designs for the subversion of society are everywhere supposed to be on foot. Many of these apprehensions are doubtless without foundation, yet the actual state of things is serious enough. Nor can we be surprised at this when we remember how the larger empires have long been groaning under a burden of taxation and oppression which has well-nigh weighed them to the dust, but which is inevitable if the present system of militarism is to be maintained. That rivalry in gigantic armaments which retards the development of national enterprise, impairs the national resources, and withdraws almost the entire male population of the State from remunerative labour at the very age when that labour would yield the largest and the best return, is responsible for by far the greater portion of the evils which now afflict and threaten to revolutionize society. So long, too, as the nations thus array themselves after a fashion which indicates naught but mutual suspicion and distrust, so long will rumours of wars not only abound, but tend to bring about their own fulfilment. At present a general feeling of uneasiness prevails. The alliance between Germany and Austria has been interpreted to mean a covert menace to the Czar; France is still supposed to be awaiting her opportunity to revenge Sedan; Turkey is showing by her reluctance to fulfil, except under pressure, the obligations imposed on her by the Treaty of Berlin, that she is still hopelessly incapable or unwilling to reform; whilst, although Russian power seems to be almost annihilated on Russian

soil itself, numbers yet believe that abroad it is as dangerous as ever, and that England's mission still will be to resist its advance upon Constantinople. Truly, the nations are disturbed; and peace and tranquillity, at any rate in feeling, seem almost as remote from us as ever. Those who desire the extension of the unsuffering kingdom of our Lord and Saviour, who really strive for "peace on earth, good-will to men," may, in these days, well put up the prayer, "Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O God!"

No material change since our last issue has been effected as regards either our military or our civil position in Afghanistan. General Roberts still maintains his status in Cabul, nor has any further attempt been made to dislodge him from his post. Some other of the tribes have rendered their submission, desirous, no doubt, since they see the British determined to remain, to secure the protection and advantage of the amnesty; but others still hold out, Mahomed Jan apparently continues his intrigues and plots, and still, in the outlying districts, and throughout the open country, more or less of confusion and anarchy prevail. The charges made against General Sir Frederick Roberts of undue severity, and of injustice also, in executing as rebels men taken fighting against the British troops, whom the Afghans naturally consider the invaders of their country, have been the subject of discussion in both Houses of Parliament, and a letter from the General, denying the charges, and asserting that no Afghans were executed, save such as were implicated in the attack upon the Residency, or convicted of inciting others to massacre and outrage, was read in the Commons, and regarded by the majority as a conclusive reply to the allegations of the "Afghan memorial." There still remain some difficulties and anomalies in the published documents to be explained or cleared away, and these, it is hoped, the detailed statement promised by Sir F. Roberts may suffice to solve. It is of the last importance, in a war like that on which we have embarked in Afghanistan, that our general officers should be above all suspicion of being actuated by feelings of revenge or animosity, or of treating men who are simply fighting in the field to repel invaders from their soil as if they were rebels against a universally recognized and legitimate authority.

Mr. Parnell's mission to the United States can by no means be regarded as a success, either in a social or financial, or a political signification. Rather, it has been marked by failure and by disappointment. Assuming his chief object to have been one of patriotic philanthropy in raising funds for the relief of Irish distress, he has not realized what, under other conditions of advocacy, he might easily, and indeed triumphantly have gained. But supposing his main aim to have been to enlist the feelings and sympathy of the American people on behalf of the Home Rule or the Anti-Rent agitation, in that respect also he has egregiously and conspicuously failed. The fault, we take it, is entirely his own. The people of the United States are ever, to their credit be it said, favourably disposed to listen to philanthropic and benevolent appeals from the European side of the Atlantic. They are none the less disposed to listen to the advocates of every movement ostensibly originating in resistance to injustice, or supposed to aim, in whatever country, at the emancipation, political or social, of the masses of the population. They were, as many indications showed, predisposed to receive Mr. Parnell with every consideration, to lend a willing ear to his statements, exhortations, and appeals. But the want of candour and of charity which he displayed, the intemperance of his language, his incapacity to appreciate the labours in the cause of Irish relief of all who differed from himself, and his

denunciation of the motives of all who were unable to pronounce his shibboleth, effectually blunted the sympathies of those whom he addressed, and turned aside the edge of their co-operation. The Americans are an eminently practical and withal a reasonable race. They may, for example, consider the Home Rule claims to be primarily just, but they disapprove of language calculated not to promote, but to postpone indefinitely their concession. They may (and do) deeply feel for Irish distress, but their confidence in an advocate who pleads for its relief is sorely shaken when they detect him in maligning and misrepresenting those who labour with him in the cause. For ourselves, we think it well that Mr. Parnell has not achieved the object he has so earnestly sought. His success might have originated difficulties between ourselves and our kinsmen in America; and as it is, though he himself has not brought home large funds towards its relief, the Americans have given otherwise practical proof of their willingness to aid, and that liberally, in the mitigation and relief of Irish distress.

Affairs in the Transvaal still remain in an unsettled and ominous condition. The Government, however, are persuaded that there will be no disturbance of the peace, and that the Boers, once convinced that what is done will not be undone, and that there is no chance of their regaining their lost independence, will in due time quietly compose themselves to acquiescence. In Parliament, Ministers, replying to the criticisms of the Opposition, admit that the war in Zululand was unnecessary, but contend that its result will be to render far more secure our South African possessions, and, taken in connection with the possession of the Transvaal, will tend to forward that scheme of Confederation which has so long been an object not only of their own policy, but of that also of their predecessors.

Perhaps within the memory of living men, there has never been in this country such a season of gloom and fog as that with which we have lately been visited, and which for many days shrouded the metropolis in a darkness which truly might be felt. We look, from experience, for some weather of this kind at the commencement of the winter season, but seldom expect it towards its close. Yet this year the fogs of January and February, in their murkiness and impurity, have far exceeded those of November, whilst their unhealthiness has been demonstrated by the fearful increase in the death-rate, which, in the week during which these fogs were at their worst, actually amounted to forty-eight per thousand! Such a mortality has scarcely ever been known in the metropolis, except, of course, in seasons of cholera or other prevailing epidemic. Bronchial attacks, and other respiratory affections, have been the present maladies; and these are chiefly attributable to the density of the fogs, which have been so thick as to prevent the natural evaporation of impurities. All freshness seemed to disappear from the atmosphere, which was literally laden with smoke and other noxious particles. There have also been, in the capital, many accidents producing loss of life; and considering the combined thickness and darkness, the marvel is they were so few. Now, however, although gloom is still frequent, and the skies are mostly overcast, we have many indications of the coming spring, with which, it may be hoped, there will come an improvement alike in trade and in the public health. Our commercial prospects as yet are hardly bright, still there are tokens of revival sufficient to reanimate alike our energies and hopes.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, February 17, 1880.

FAITH AND DOUBT.

"The world demands *certainties* from the Christian Churches. Christianity, attacked on all sides, in its doctrines, its history, its supernatural realities, is expected to unfold its glories and enlighten all lookers-on. We are passing through a great crisis, social and religious. Our work now is to strengthen tottering walls and shaken foundations, to re-establish faith and restore truth to history—no small task in very deed. The rising generation of teachers hesitates before a clear, distinct confession or form of sound words. How many are actually identifying the Gospel with some social theory, or some political school! As if the pure, simple Gospel were not sufficient to fill to overflowing our whole soul and lives. O friends! Take up the golden thread in the history of the Church of Christ in all ages, and let its glorious testimony, by all means, be of your age and time. Join to your faith spiritual independence; but let alone the things foreign to the kingdom of God. Let the salvation of souls and the zeal for eternal truth, which we should love, possess, and for which we should be willing to give up our lives, be with you a passion. All else is deceptive. Ye are worn with ecclesiastical struggles, devoid of blessing, and perhaps without issue; and at the same time you have conceived the legitimate desire to give to your country the knowledge of the Gospel. To escape these struggles, and to fulfil your grand mission, you have to rise higher, into a world of purer thought, of disinterested purpose, and at the same time into the world of adoration, where certainties are born, and convictions become purified and strengthened." So far the *Témoignage* in its brotherly advice to the present generation of pastors. In truth, the greatest danger to France is laxity of doctrine in the teachers of evangelical truth. Floating, shadowy, gliding up and down a graduated scale, now by some shades nearer, and anon by as many shades further from orthodoxy, these men have loose hold on the people, for there is no stability in their creed, nor certainty in their belief. Where do you now find a teacher resting on a well studied, well prayed over Bible, without hesitation or critical fault-finding, and accepting it with unwavering faith, as the whole revealed and perfect Word God?

SPECIAL SERVICES AND MEETINGS.

The recent religious meetings held in Paris commenced with a warm-hearted tribute to the work of the Rev. R. W. McAll, paid by Pastors Bersier, Fallot, and Dhombres. The attempt is now to be made to bring the various Churches to take their part systematically in the work. The "Service of God" was the general subject announced for the other meetings. Each morning a prayer-meeting was held at the Wesleyan Chapel, each afternoon a conversational meeting at the Rue Royale, and each evening a larger meeting in the Oratoire. The closing meeting, on the Evangelization of France, was addressed by seven speakers; Dr. de Pressensé, Pastor Fourneau, and M. Réveilland gave the hopeful tone and the encouraging note. But the dense fogs and cold temperature prevented the public from attending very numerously. Lord Radstock, Pastor Perrelet, Professor Porret, and M. Stockmeyer were among the visitors.

A HEBREW NOTABLE.

M. Crémieux, the Israelite senator, has been gathered to his fathers at the good old age of 84, a week after his venerable partner, whose age was 80. He was a barrister—the first Jew ever admitted to the French bar. In 1848 his jet curly locks floated in the breeze, when with the other leading men of the short-lived Republic he stood under the Arc de l'Etoile to hail the fraternisation of the army and the people; 400,000 passed that day around the Arc! In 1860 he was the chief founder of the Universal Israelite Alliance, and year by year it was a treat to hear him talk over the wondrous past history of his people, as if he had lived, rejoiced, triumphed, suffered among them from the Exodus onwards to the present time. He was generous in word and deed, expending his well-earned wealth, his time and his strength, first for the oppressed Jew, and then for the Gentile, whenever it was called for by suffering. In 1870-1 he was a member of the Provisional Government and Ministry. To his efforts at that time is due the elevation of all Algerian Israelites to the status of French citizens. The Roumanian Jews owe to him the attention of which they were the object in the Berlin Congress of 1878. The Government have given him a national funeral. "History will borrow from his political life," says the *Moniteur Universel*; "and if the annals of the Paris bar can produce barristers of

equal or greater talent and renown, there is yet a meed of praise that will always be his just due—viz., that of being one of the most generous and charitable men of mark of our time."

JULES FAVRE,

as you stated last month, is also gone,—a patriot and an honest Republican, the defender of noble causes, and dauntless in what he esteemed the truth in politics. He died a Protestant, with Christian peace and hope, says Pastor Passa, of Versailles, and by his will he directed his funeral to be that of a Protestant. The example given by him, some time ago, of publicly separating from a Church which no longer possessed his confidence, and becoming a member of the Church of his convictions, will not be lost, nor will the striking words of life and immortality which rung through the church at Versailles on the occasion of his funeral.

A FALLACY EXPLODED.

The striking misconception of the words of our Lord, upon which the Church of Rome arrogates to herself the whole teaching of a nation, including philosophy and the sciences, was brought before the Senate by Professor Barthelemy Saint Hilaire in his report on the institution of the Superior Council of Public Instruction. An accredited error which we would destroy, if possible, is become a blindly received maxim, and almost a dogma. It is that Christ, showing Himself for the last time to His disciples, commanded them to "teach all nations," thereby conferring upon them a sovereign and universal right, which, whenever desired is to be claimed, and whenever possible is to be seized upon by *the clergy*. He quotes the texts, and adds: "True, the disciples *were* to teach, but what? *The Gospel*, the glad tidings, and nothing more. . . . The Acts of the Apostles peremptorily prove that in fact the immediate disciples of Christ, freshly imbued with His Word, never dreamt of teaching anything else but the glad tidings which they had themselves received from the lips of their Master. . . . Between the teaching of the Gospel so naturally ordered by Christ, and the teaching of *belles lettres* and sciences, there lies a gulf! The clergy cannot, therefore, appeal to sacred authority as conferring either a right of entry into the Councils of Public Instruction, or of enjoying unlimited freedom in higher education."

EDUCATIONAL ADVANCE.

The school statistics show decided progress. In 1872 there were in France 70,179 elementary schools, with 4,722,754 pupils; in 1878 there were 73,110 schools with 4,980,650 pupils; which in six years shows an increase of 3,000 schools and 260,000 scholars. The proportionate increase since that date has been still more rapid. From 1871 to 1877 the ordinary expenses of primary schools increased 34 per cent. The sum voted by the State was 8,620,000 francs in 1871; it had risen to 15,647,000 francs in 1878; and has now, in 1880, attained to near 20,000,000 francs. The results, however, do not yet seem to respond to the greatness of the cost. They are slow in making their appearance. The proof of this is that the gain upon ignorance each year has been one lettered man per hundred among military conscripts, and this one just knows how to read. In 1827, 42 per cent. could read; in 1877 there were 85; nothing is said about writing. In 1820 only 34 women per hundred could sign the marriage contract; now 70 can write their names. These facts are extracted from the Report on the Progress of Public Instruction in France for the last Forty Years, by Jules Ferry. It is time that Protestant schools should increase, and funds flow in to support them.

ULTRA-REPUBLICANS AND RELIGION.

The municipal bodies are in many places decidedly against priest or pastor entering the public schools. The Parisian municipality has members who care not who knows that they would like to devote all the church edifices connected with the State to secular purposes, and roll 300,000 heads of obnoxious "poppies" into oblivion! They know not what they do. But no one can deny that French Republicanism is on a very slippery road. There are many who would politely treat the young republic as an Helvetian urchin once treated a venerable but diminutive old lady trembling on the top of an ice-bound hill. He embraced her around the waist, and forming a sleigh of his person, seated her on his lap and slid her down into the town before she could take breath.

THE AMNESTY

is still an open question, the vote against it being understood by all as a simple postponement of a cause of strife.

A PILGRIMAGE PREVENTED.

The priests of Saumur were recently organizing a pilgrimage to the shrine of the Virgin Mary, when it was forbidden by the departmental authorities, who assured the black-robed gentlemen that science was at work, and would clear the ice and prevent disaster. This has been the case, and the public procession, which might have riveted the last links of superstition on the peasants,

has happily not taken place. The explosion by which the ice was partially broken up had the peculiar effect of stunning the fish, shoals of which were thus easily caught, either for immediate use or to keep for market days.

THE REV. DR. FORBES.

The Paris Correspondent of the *Guardian* writes, on the 9th ult.: "To the regret of the many friends to whom his genuine kindness and hospitality, not to speak of many higher qualities, have endeared him during his long residence in Paris, Dr. Forbes announced yesterday from the pulpit of the Church of the Rue d'Agueseau that he was about to leave us. He has been nominated by the Lord Chancellor to the living of St. Olave's, in the City of London; and, other circumstances at the moment combining to render the change convenient and agreeable, he has accepted the offer, and retires from his present incumbency at the end of June. As the leading member, and so long holding the most prominent post among foreign chaplaincies, he will be much missed; as will also most assuredly be the indefatigable efforts both of Mrs. Forbes and himself in the ungrateful and somewhat sterile task of looking after the English poor of Paris."

SPAIN.

PROGRESS OF THE GOSPEL.

The Association for the Diffusion of the Gospel in Spain states, in its last report, that there have been, of late, no very striking features in Spanish Gospel work. There has been much persecution in several quarters, but this has arisen from local fanaticism, and has received no open countenance from the Government. While we do not hear of a widespread awakening in any particular place, we are told of not a few who have been made partakers of the light of the Gospel, and of some who have maintained their testimony in the midst of much suffering. From Iznatoraf, one of the evangelists writes, referring to the death of a Protestant, who, in his last moments, was heard rejoicing in his Saviour: "In his will he ordered that his body was to be buried in the Protestant cemetery; and though his family and the family of the wife opposed it, the widow insisted that the will of her husband should be respected; so we buried the corpse at nine o'clock at night, some 200 people watching us. Next day the Bishop appeared in the village, and preached, 'that *he* was the shepherd of the flock, that the sheep should go to him, and that he would give them pardon; that he has a few sheep who have strayed from him, but that they are still his, and will return to him.'" Gutierrez adds, in his quaint style, "So the Lord Bishop has robbed our Lord not only of His office, but of His sheep."

ATTACK ON A COLPORTEUR.

During the greater part of 1879 a member of the Bilbao Church was at work as a Bible colporteur in the Biscayan provinces. Being himself a Basque, and perfectly acquainted with Spanish as well as his own Basque tongue, he has been able to gain greater access to the people probably than any of his predecessors. But his mission is attended with no small danger. Not long since, while going from house to house, in a village near Bilbao, he became aware that he was being followed by the priest. As he left the village he was pelted with stones by a number of boys, whose proceedings, he was afterwards told, were watched with approval by the priest and the mayor. On the way to Bilbao he fell into company with an old man on horseback. When they came to a narrow cutting, a shower of stones fell upon them. They hurried on, but on emerging from the cutting the wind carried away the old man's hat, and as the colporteur went back to recover it, he was again assailed, and several of the stones struck him with great force. Just then nine or ten lads appeared on the hill above at a safe distance. "What is it you want of me?" shouted the colporteur. "Your life or your books," said they. "In whose name do you attack me thus?" "In the name of the priest and the mayor," was the reply. "Come and take the books," said he, wanting to draw them into a friendly chat. But they, supposing that he might have a pistol, kept at a safe distance and shouted, "Leave your books there." Being quite at their mercy, and believing they were bent on mischief, he followed his companion's advice, took account of the Bibles, etc., and left them in the road. As soon as the two had moved off to a safe distance, the young scoundrels came and picked up the volumes, and went off singing Carlist songs. It was afterwards discovered that the books were taken to the village, and that, amid the ringing of bells, an *auto de fé* was made of them in the market-place by the priest, who also gave the lads two shillings with which to have a drink. Complaint has been made to the Governor, and it is believed that redress will be obtained. The Secretary of the Evangelical Continental Society, by

whom the above is communicated, also gives the following, respecting the

RIGHT OF BURIAL.

A little child was to be buried in the cemetery at Mallona, near Bilbao. Its father had been a fanatical Carlist, and throughout the war served as a soldier, but had become a Protestant, and was determined that his little one, though baptized by the priest, should be buried in the Protestant part of the cemetery. To this the priest of the parish objected, on the ground that the child belonged by baptism to the Romish Church. With him agreed the chaplain of the cemetery, and when the coffin arrived he seized it with a violent hand, and locked it up in the receiving vault. Both priest and Protestant appealed to the Governor, and he to the Minister of the Interior at Madrid. The reply, sent by telegraph, was: "Parents have the right to decide for themselves in what cemeteries the bodies of their children shall be buried." The message was sent to the chaplain, but he took care to keep out of the way. Thereupon the Governor ordered the mayor to deliver up the body at once, whether the chaplain were present to open the receiving vault or not. The order thus made by the Governor was immediately enforced. For the Protestant community in Bilbao this was a most satisfactory triumph of law and right over ignorance and fanaticism, but for the Romish party it was a "profanation"—to use the term employed by one of the clerical papers in reference to the affair.

ITALY.

A NEW ENCYCLICAL.

The Pope has issued an Encyclical on marriage and divorce. The Latin text fills twelve columns of the *Osservatore Romano*. His immediate design is to remove marriage from all civil jurisdiction whatsoever. Tracing its history from patriarchal to apostolic times, he endeavours to show that Christ elevated it into a sacrament which only His Church could administer. The attempt, says the Pope, made under various guises by the modern spirit to rob the Church of her right either to impose or dissolve the marriage tie must be resisted by the whole Catholic world. He then indicates the conditions under which the separation of husband and wife may be sanctioned by the Church, and concludes by exhorting the universal episcopate to communicate his teaching to the faithful for their welfare in both worlds.

PROGRESS IN EVANGELIZATION.

"The evangelization work," writes the Rev. J. R. McDougall, referring to the Free Italian Church, "deepens in interest. We have broken ground in many more places, such as Sassari, Venice, Serravalle, Sesia, and the Spezia seaboard; and only the want of men, faithful and true, prevents us from responding to loud calls from other places, which meanwhile can only be periodically visited. The churches are being presently visited by two of the older members of the Evangelization Committee, Messrs. Borgia and Mariani, of Milan and Bologna." The same gentleman writes as follows respecting

WORK AMONGST THE POOR.

"In addition to the Society for the Relief of the Florentine Protestant Poor, of which I am President, and which has gathered together, for the first time in my experience these twenty-three years, all the ministers of Christ, both native and foreign, resident in the town, I have carried on since October the effort of last year on behalf of the general poor of the city, so clamant has been the prevailing distress. Above 100 letters a day reach us. Visitors go with these to the houses of the poor and dispense bread, meat, etc., as the cases require: £12 sterling a week is thus being spent. The Lord sends us the money; and this effort is doing more, in my humble belief, in favour of the Master's cause than 10,000 sermons. The former society, which I call the 'Especially' Society, and this 'Do good unto all men' effort, are complements of one another."

At Florence (says the *Christian Intelligencer*), thanks to the efforts and personal sacrifices of Dr. Comandi, it has been possible to open

AN EVANGELICAL INDUSTRIAL INSTITUTE.

Its only resource is in the same true and living God whom George Müller, of Bristol, did not call upon in vain. The institute prospers. Besides the eighty children who receive a regular education, and who learn the Gospel and a trade, more than 200 children flock to the Sunday-school held there; all these children belong to Roman Catholic families. This institution is one of the pearls of Italian evangelization, and an honour to the Vaudois Church, if we remember that Dr. Comandi studied theology in the Vaudois College, and that he is now senior pastor of a Vaudois church in Florence.

DE SANCTIS EVANGELICAL SCHOOL IN TURIN.

The Triennial Report (1877 to 1879) has just been issued, signed by the Rev. J. R. McDougall, of Florence. It states: "The

Turin school is one of the oldest Evangelical institutions, having been founded as far back as a quarter of a century ago, by the late Dr. De Sanctis, one of the great names of the Italian Reformation, and by his excellent wife. One cannot calculate the blessing which the school has been to the town and neighbourhood of Turin. No pains will be spared to raise the attendance even higher than 180, and to sow the good seed of the kingdom in the hearts of the pupils. Quite a number of interesting narratives are to hand of good accomplished by the school, but they are of a similar nature to those of other reports of Christian teaching; so we forbear citation for this year, certain that this work of faith and labour of love and patience of hope will continue to call forth the sympathy and support of all its old friends, and of many new ones." The address of the schools is No. 31, Via dell' Accademia Albertina.

THE WORK IN BRESCIA.

The evangelist of the Waldensian Church in Brescia reports that much misery exists throughout Italy, especially in that town; but he adds that the Lord sustains the brethren in the midst of their trials, and that brotherly love is on the increase. The meetings are well attended, although the additions to the Church have not of late been numerous. He mentions the case of a man from the country who spoke to him after one of the services, and said, "For some time past I have been reading the Bible, but if this were known in my neighbourhood I should be stoned. The other day I went to a cemetery at Brescia, and saw a great number of monuments and inscriptions. Then I entered the Protestant cemetery, and there read on one of the tombstones (that of the Rev. G. Pons) the words, 'For me to live is Christ, to die is gain.' In all the large cemeteries I saw no words like these. They moved my soul very deeply; yes," he said, "for me to live is Christ, to die is gain." He now wishes to become a member of the Church. Visits are paid from time to time to surrounding districts where some of the brethren live, and thus opportunity is found for spreading abroad the knowledge of the Gospel. The town of Edolo, sixty-five miles from Brescia, is henceforth to be one of the stations of the Waldensian Church.

GERMANY.

[From our own Correspondent.]

——, Prussia, Feb. 14.

ROMANISM AND THE STATE.

The conflict with Rome appears to be going on still, though evidently the desire to come to an understanding is strongly felt on both sides. The Ultramontane press seems of late to throw the blame on Prince Bismarck, by alleging that, as he had begun negotiations, so he was alone able to carry them to the end. The official reply given in the press is that Prince Bismarck is not alone responsible, but that the political responsibility rests with the Minister for Public Worship. The great statesman cannot certainly imply by this that he means to throw off the moral responsibility for what has been going on and will take place. But the Ultramontanes should gather from it that no Prussian Minister would be able to conclude a peace which sacrificed the honour and independence of the nation, and that even Prince Bismarck is bound by public opinion and by Parliament. Owing to this lull in the negotiations for peace, the Ultramontane deputies in the Prussian Parliament were again more violent in their attacks upon the Government when the budget of the Minister for Public Worship was discussed, always, however, recognizing the good intentions of the present Minister. Mr. von Puttkammer has, doubtless, practically shown that he is willing to bring about, if possible, a *modus vivendi*. He offered to the priests that religious instruction in the public schools should, under certain conditions, be resumed; he has allowed the clergy as much liberty as possible during the distress in Upper Silesia; and he has ordered that informations laid against priests for infraction of the May Laws should not be presented to the tribunals by State officers of an inferior grade, but that a report should be made in every case to the Chief President of the Province, and that the latter alone should decide whether any particular case should be brought to trial.

THE SCHOOL QUESTION

was also again discussed on the same occasion, and the Elbing affair was again repeatedly referred to. Amid great applause from the right side of the House of Deputies, Mr. von Puttkammer said, that whoever in principle defended the secular school was fighting for a lost cause, and that he would never, as a general rule, consent to remove the pastor from the local inspectorship of public schools, though it might be necessary in individual cases. Dr. Falk, as a deputy, defended his former policy as a Minister.

BISHOP REINKENS.

The salary of the Old Catholic Bishop, Dr. Reinkens, was again voted. The decline of Old Catholicism will, however, hardly be averted by this concession. Though highly to be commended for their opposition to the assumptions of the Pope, this religious body suffers from the want of clear principles, and, therefore, it is almost impossible for them to avoid internal dissensions.

CHURCH BELLS.

In those Prussian provinces which were formerly under Napoleonic rule, on the left banks of the Rhine, the churches belong to the political communities. A Bill has now passed both Houses transferring this property to the respective congregations worshipping in the churches. The question arose, Who had the right to have the church bells rung? The Ultramontanes claimed it as belonging to the Churches; the Liberals, as the right of the State. The latter made this claim more especially because in many Roman Catholic districts the priests had refused to allow the bells to be rung upon the national holiday, the 2nd of September. It has been decided that on occasions not purely religious the Chief President of the Province may order the ringing of the bells, but that he must first consult the Church authorities.

SUNDAY FOR RAILWAY OFFICIALS.

At a moment when many of our railways, formerly belonging to private companies, become the property of the State, it is of importance to learn that the Minister for Public Works has just ordered that all railway officials should have at least every other Sunday free.

THE BERLIN CITY SYNOD

will probably soon meet. The committee have at last agreed to levy, as church-rates, such an amount as may be necessary, in order to abolish the fees for baptisms and marriages, and to assist some of the poorer congregations.

SUNDAY-SCHOOLS.

Notwithstanding the great importance of these institutions for the spread of religion, the attacks upon them have not yet been very severe in infidel circles. Unbelievers are probably not fully aware of their importance. Now, however, a doctor pretends that a child had died from hunger in consequence of having learnt in the Sunday-school to disregard due care for its body. His letter has gone the entire round of the press. It is, indeed, singular that such an allegation should be believed. The truth is that a Sunday-school child died of diphtheria, and shortly before death refused to take nourishment, at the same time expressing its joy at the prospect of going to heaven. Such examples of children expiring in living faith are not uncommon, and form a precious testimony to the power of the Gospel. In this particular case the refusal to take food had probably no connection whatever with the child's faith, but simply resulted from the great pains in the throat occasioned by the fearful disease from which it suffered.

AN AUSTRIAN PERIODICAL.

The Home Mission periodical which has hitherto appeared quarterly in Austria, will henceforth be published monthly, and will be used at the same time for the advocacy of Evangelical views in every respect. This is very necessary, as several Austrian Protestant papers are in the hands of Rationalist editors.

THE SYNOD OF SCHLESWIG-HOLSTEIN.

The first ordinary Synod of the Lutheran Church in the province of Schleswig-Holstein was held at Rendsburg, from the 27th of January until to-day. The Church in that province is Lutheran, but not so extreme as in Hanover. Lutheranism has generally had a more moderate character there. Although the Synod was elected on a very broad basis (even a broader one than in the old provinces), the majority was decidedly orthodox, and the eight members appointed by the King all belonged to this majority. Out of eighty-seven members only twenty-seven belonged to the Left. They also, however, were not extreme. They co-operated with the majority in many practical questions. The Right was not, again, sub-divided in parties. Notwithstanding some different shades of opinion, they formed a compact majority. Count Rantzau was elected President, and President Mommsen, of the Consistory at Kiel, represented the Church Government. The questions which occupied the Synod were, to a great extent, the same which occupied the General Synod at Berlin. The laws relating to marriage and to pensions for retired clergymen were adopted as proposed by the Consistory; the Bill providing for the election of pastors was altered in a conservative sense. The Synod, though recognizing in principle the right of a congregation to appoint their own pastor, gave too much weight to practical objections brought against it. An election is only to take place alternately; while on every other occasion of a vacancy, it will be filled by an appointment made by the Consistory. A measure was adopted by the Synod, excluding from the right of voting in all Church

matters those who neglect to have their children baptized. A resolution was also passed in favour of Sunday rest, and the Consistory was requested to introduce a new liturgy. A new hymn-book was once more referred to a committee. Collections for home missions were voted unanimously.

RUSSIA.

THE PRESENT CONDITION OF THE RUSSIAN EMPIRE.*

BY PRESIDENT GEORGE WASHBURN, D.D.

I once knew a lady who assured me that she suffered so much from a chronic disease that she found a jumping toothache an agreeable relief, as it broke in upon the monotony of her suffering and gave her something else to think about. It is very much in this way that it is a relief to me to write about something else than the chronic miseries of the unhappy Turkish empire, even though the subject be itself a disagreeable one. There can be no doubt that Russia is now suffering from something very like a jumping toothache. The reports which are published in the European papers, and especially those in the English papers, are very much exaggerated, and give a very erroneous idea of the state of the country. I visited Russia a few months since, and saw not only many of the highest officials, but also people of every condition—natives and foreigners. I visited one place which the English papers declared had been burned by the Nihilists; but there was no sign of such a catastrophe to be seen. I found General Todleben walking about Odessa with his daughters, unattended, while the papers represented that he could hardly leave his house for fear of assassination. I visited a dozen cities, and could see no evidence of any special excitement or any unusual precautions on the part of the Government.

But, after making due allowance for all this unfriendly exaggeration, it is an undeniable fact that the state of things in Russia is very unsatisfactory. I found everywhere that people were dissatisfied with the Government; and they expressed their minds with perfect freedom. There was no apparent inclination to blame the Emperor; but they complained of the system itself. Everything that a paternal government can do for a people the Emperor has done for them; but no one man can possibly comprehend, much less care for, the conflicting interests of 80,000,000. The family is too large and the children are too far advanced for paternal government. They claim the right to manage their own affairs. The Nihilists, who are Socialists of the worst description, are not numerous; but they are strong, because they have behind them this almost universal feeling of the people, that some change must be made in the system of government. It is understood that a portion of the imperial family sympathizes with this feeling, and favours the establishment of representative government.

The attempts which have been made upon the life of the Emperor have strengthened his hold upon the mass of the people. But they have made it more difficult for him to yield to the demand for a modification of the government. What would appear to be generosity under ordinary circumstances would now seem to be extorted by intimidation; and there is nothing from which a brave man shrinks more naturally than from the appearance of yielding to fear.

He has proved his devotion to the interests of his people by freeing the serfs, by purifying the courts of justice, by abolishing the hereditary character of the priesthood, and establishing seminaries for the education of the clergy. He has encouraged education, freed Dissenters from their civil disabilities and from persecution, encouraged commerce, built railways, harbours, roads, and canals. But all these things have cost money, and the late war has added to the heavy burden of taxation. The emancipation of the serfs ruined thousands of landed proprietors, and awakened hopes in the hearts of the emancipated which cannot possibly be realized. The very development of education has raised up a host of ambitious and discontented young men, who are ready for anything.

There is no possible escape from this universal discontent except in some modification of the system of government. There is no danger of revolution, and severe police

* [We insert this article from the pen of the President of Robert College, Constantinople, without, in any way, guaranteeing the accuracy of the writer's statements, and certainly without desiring to indicate any bias as to his opinions. But whatever a man like George Washburn may write on so important a topic as that named above, those who peruse *Christendom* may well desire to read. Nor in this case do we make any exception to our general rule, that the publication of any article, if it be accompanied by the writer's name, or the name of the journal from which it is quoted, does not involve our responsibility for its contents in addition to that of the authority thus named. The source whence it is derived being expressly mentioned, there, and not with this journal, such responsibility must be held to rest.—ED.]

measures may repress the expression of disloyal feeling; but, sooner or later, the change must come. Russia will have a Constitution and a Parliament. This is supposed by some to be the *summum bonum* of earthly bliss; but it is very doubtful whether it will materially improve the condition of the Russian empire. What Russia needs is not to be expressed in two words, however potent those words are supposed to be. The government can never be better than the people, whatever form it may take. There is probably no better or more enlightened man in the empire than the Emperor himself, and no Parliament can ever be more earnestly devoted to the good of the people; but the Emperor is forced to rule through such agents as he can find, and his government thus sinks to the level of the people themselves. The great mass of the Russian people are very poor, filthy, ignorant, and superstitious. The upper classes are generally unpractical in their ideas, immoral, indolent, and selfish. The officials are corrupt, arbitrary bureaucrats. None of these things will be changed by assembling a Parliament at St. Petersburg. There are, of course, a vast number of enlightened and upright men in Russia; but it is very doubtful whether as many of them will find places in the new administration as in the present. It would probably be far better for the people if they were willing to wait twenty years longer for a new form of government, until the great reforms already made have had time to bear fruit. But they will not wait. Men never do under such circumstances. The agitation will go on increasing until some change is made. If the Emperor is wise, he will yield to the inevitable as soon as possible.

What Russia will be under a more popular form of government it is not easy to foresee. In all probability, she will be more aggressive and warlike in her policy than she is now. It was the will of the people which forced the Emperor into the late war with Turkey, in opposition to his own judgment. There is but one thing which will tend to prevent this. It is the fact that the Russian empire extends over a vast territory, and includes nationalities who have no common interests and sympathies. The only bonds of union are the Emperor and the army. Upon any radical change in the form of government, there will be an immediate tendency to disintegration and sectional conflicts. Different parts of the empire will demand decentralization and an extension of the power of the provincial governments. There will be a demand for autonomy from all sides. There is quite as much of this now as there is in republican France; and Russians are contented with what they have, so long as the central power is the Emperor. It will be very different when a Parliament is substituted. Then there will be a "Home Rule" party in every province. This internal conflict, which is sure to come, and which may in the end break up the Russian empire, may distract the attention of the people from their dreams of conquest.

Nihilism will not be satisfied with a representative government, and will, probably, be more violent than ever. Other and milder forms of Socialism will attract the attention of the people, and there is no country in the world where the people are so ready to try experiments which would make the hair of European political economists stand on end. Russia is a civilized country. No one can pass into it from Turkey without being deeply impressed with this fact. But there is a very general feeling among the Russians that they are destined to be the propagators of a higher and better civilization than Europe has yet seen. If the Christianity of the people were more pure and practical, and less tainted with superstition, this desire to improve upon the civilization of Europe would be very hopeful; for every thoughtful man in Europe and America is painfully conscious of the fact that there are great social problems which our present civilization cannot solve. They cannot be solved without the aid of Christianity; and it is to be feared that there is not spiritual life enough in Russian Christianity to insure success in such experiments. Still, we cannot tell. The Russians are intensely religious; they hold the great essential truths; there is a simple-hearted earnestness in their faith, and a readiness to die for the name of Christ, which is uncommon in more advanced nations. It may be that God will shame us, who are proud of our superior knowledge and imagine that we are free from superstition, by allowing these poor Russians to solve problems for humanity which we have left untouched. It may be that, in the very effort, they will develop a higher and more spiritual Christianity than they now possess. At any rate, there is no nation in the world which is more worthy of sympathy than the great Russian people. The internal history of the country since the Crimean War is deserving of the most careful study, and the progress of events there during the next few years will have a still higher interest for all who are interested in the progress of the human race.—*New York Independent.*

JAPAN.

ONE YEAR IN HEATHENDOM.

BY THE REV. J. H. PETTEE, OF OKAYAMA, MISSIONARY OF THE AMERICAN BOARD OF MISSIONS.

Just a year of life in Japan. An eventful twelvemonth, in truth. What with new scenes, new work, new tongues, new friendships, new everything except a new faith, one almost feels as though he had stepped into a new world, and that the very contrast of the old, where not only is down up, but left is right, and behind is before. Standing on this border line between raw impressions and the wisdom of years, I take the time to note down a few reflections, and hint at some features of life in the Orient.

Japan is a beautiful land. Any one would say that unless questioned during the rainy season in June. The strength of the hills is hers also, and the abiding grandeur of the sea. Her people are small in stature, rather weak in physique, but in general active and vigorous. They are short-lived, caused in part at least by too much smoking and eating. The dead line is reached at forty. They are cleanly in their habits, very industrious, but social and pleasure-loving. I am more and more impressed with the fact that politeness is a national characteristic. Even the language is courtly in its expression, and everything, from a tin-dipper up, receives its honorific handle. This æsthetic accomplishment is made so prominent that it crowds out stern morality and the pure spirit of religion.

Every command in the Decalogue (save possibly the fifth) yields its place to this pleasing rival. The same is true in the reception of foreigners. Stiff backs, sour faces, and tongues that speak no idle or untruthful words, even if moved by honest hearts, win their way slowly into Japanese affections. Allied to this characteristic is the almost equally common one of kindness of heart. From Emperor to Eta, all stand ready to lend a helping hand. As I am riding through the streets my coolie-horse will often pull up abruptly to prevent any possibility of striking a child or a dog, and never a word of complaint do I hear.

The Japanese are an enterprising people. A whole country irrigated and terraced, even up the sides of mountains, artificial water-supplies on an immense scale for country as well as city, grand old castles wasting away after three centuries of stirring life, temples and bells and curiously carved images in stone and metal, which are still the wonder of tourists, lacquering that leads the world, silk and crape and devices in metal that are popular anywhere—all these tell of former thrift and genius.

To-day enterprise seeks new channels—munitions of war and the thousand inventions of peace; anything that is curious in design, from the last patented egg-beater to watches and machines of all descriptions. Telephones are no longer a novelty, being used in the larger cities. Even canvassers are popular in Japan. This is a land where they need never knock at the door, or wait for an invitation to enter and unpack. Cheap gim-cracks, second-hand story books, toys and trifles always command ready money. It is amusing to notice the assurance with which a genuine native will attack new and strange forms of work. My cook has an almost venerating respect for his imitation gold watch. Still he likes nothing better than to be his own jeweller.

Education in the lowest branches is universal. The cry of the country to-day is instruction in English. The number of those who can intelligently read foreign languages is very large and constantly increasing. The higher schools all over the country, private as well as public, are considered behind the times if they do not afford instruction in English. American text-books are in constant demand. There are many intelligent men in the interior who are self-educated in English. They can read difficult text-books understandingly, but cannot say good morning to a foreigner, or answer a simple question addressed by word of mouth. We watch with great interest the position of the Educational Department in reference to Christianity. From recent actions of the authorities in Tokio, Osaka, and Kioto, it seems more and more as though the powers that be would declare against it, if they dared. Educated men are not taking the stand in favour of Christian morals that we wish they were. They are too busy discussing the relative merits of eminent theologians and infidels to take the lead in works of righteousness.

The Government has done all that can be expected of it in refusing to build more heathen temples, appointing the Sabbath day of rest, adopting the Christian calendar, granting missionaries considerable freedom to tour in the interior, and starting on a round of needed moral reforms. Too many scoffers at religious truth come here from foreign lands to allow any great enthusiasm over

Christian teaching, either on the part of *literati* or officials. Slowly but steadily the mass of the people are being leavened with Gospel instruction. It is they who are creating a public sentiment in favour of Christian truth. Noble men are leading in this grand movement. They welcome aid from any honest source; they are quick to detect genuine friends among foreigners, and to feel the power of Bible truths. They readily command a following, because they are working unselfishly to lift those about them. Not all are Christians, but they are in sympathy with Christian effort. We have a few such men here in Okayama, and they keep heart, brain, hands, and feet steadily at work.

With other such helpers, three Presbyterian missionaries (two of them ladies) are opening a new station at Kanazawa, on the west coast, directly across from Kobe. It is a move in the right direction. But there are many more equally good centres waiting to be taken.

Japan is progressing with unequalled speed. Think of it! The other day the Mikado accepted an invitation to an entertainment given in his honour by a number of native merchants. Until the late revolution, merchants stood at the foot of the social ladder. The clothes they wore, the baskets in which they rode, the saddle-horses on which they were not allowed to ride, everything that surrounded them, had to conform to law, and to bear outward semblance of their lowly position. And now his Imperial Majesty the Mikado, the descendant of the gods, accepts their hospitality, and dines in their presence. Wonder of wonders! Two hundred years of English dominion in India have modified but slightly the social polity of that land. Here is Japan making wonderful leaps socially as well as politically and morally. Under God, it is the rank and file of the nation that compel such changes. Are they not worth helping? Don't think the work is done yet. It is simply well begun. My pen wrote advisedly "One Year in Heathendom." I am living in the midst of pagan shrines. I hear devout Shintooists clap and see Buddhists rub their hands every day before gods of stone. The city is alive with religious festivals. Last week, workmen cleaning my well begged earnestly for permission to throw rice, salt, and *saké* into the water, and burn incense over the well, that the god of the well might clean it and save them the trouble. I replied: "Very well; if the god does the work, I shall pay him and not you." It was my sermon in Japanese, and may all succeeding ones be as effective in carrying their point!

The golden days are passing. The people are bound to be enlightened, and they will be. The only question is, how? On a Christian or an antichristian basis? Some countries will wait for an answer. Japan will not.—*Boston Congregationalist.*

AMERICA.

THE LATE BISHOP HAVEN.

We mentioned last month (p. 48) the death of Bishop Haven. Dr. U. Clark, of Malden, where the Bishop died, writing in the Boston *Congregationalist*, gives some interesting facts as to his life and death. "For many years," says Dr. Clark, "I was a sceptical wanderer, having lapsed from the Universalist ministry into the public advocacy of modern Spiritualism. While travelling one summer in North-eastern Maine, spending Sunday in Calais, I dropped into a plain-looking church, and heard the Rev. Gilbert Haven preach a sermon on the Cross. At first I listened with derision and contempt. Yet there was something in the preacher's fervent appeals which left such deep and lasting conviction, that I went forth never to forget until my footsteps were turned back to the Father's house. Bishop Foster ranked Bishop Haven with Abraham Lincoln in benefactions towards the African race in America. It was his dying request that the aged coloured minister, Mars, should speak at his funeral, and that one coloured man should be among the pall-bearers. Some years ago he was announced to speak at an Emancipation anniversary in Tremont Temple, Boston. Dr. Haven came up the platform stairway, leading a tall, old, coal-black negro woman, whose head was crowned with an old-fashioned plantation handkerchief, far overtopping the most extravagant style of ladies' head-gear. It was Sojourner Truth. He introduced her to the audience in a matter-of-course way, with as much unaffected decorum as though she had been queen or empress, remarking that she was the best speech the occasion demanded. Sojourner told the story of her early bondage, how she was sold from one master to another, every time faring worse and worse; how she was at last taught to pray for a good master, and she prayed and prayed, till finally she found "Massey Jesus." It was a touching prelude to one of the most impressive speeches Dr.

Haven ever made. If Bishop Haven was bitterly opposed in some arenas of public life, and idolized by millions of his own Christian brotherhood all over the land, at his Malden home—where he was best known—he was most dearly beloved. Through all that last day of his life on earth, his room was no longer the chamber of death. It was turned into an ante-room between earth and heaven. His whole life, and especially its closing hours, proved the depth of his sincerity and his sterling integrity. And what a contrast between his last hours and those of the most eminent sceptics! M. Renan apostrophised his dear departed sister Henriette as though she were wrapt in an appalling death mystery. Bishop Haven, through Him who is the resurrection and the life, had no solitary doubt of the immortal entity of his angel-mate, waiting on the other shore. But no history will ever leave the shadow of a doubt hanging over the dying couch of Bishop Haven. Not a murmur escaped his lips, though his sufferings had been long and indescribably terrible. As his bodily functions failed under the racking strain of protracted maladies, his spiritual senses grew clear, and his vision swept through the opening vistas of eternity. Resting in the arms of the Rev. Dr. W. F. Mallalieu, he said: 'I am borne up; I am floating; I am surrounded with angels.' He said to another: 'Good night, Doctor; when we meet again it will be good morning.' Taking the hand of the Rev. Dr. Upham, he said, 'I love you, my brother; I love all the ministers; I love everybody. Tell the brethren to preach the Gospel, a whole Gospel, a whole Christ, a whole heaven, a whole hell, a whole Bible.' He said to another: 'He whom I have preached and served so long does not desert me now. He is a whole Christ, a full Saviour. Glory to God for such a salvation!' Within an hour of his departure he closed his eyes and remained for a time as though amid some enrapturing vision; then opening his eyes, he exclaimed: 'There is no river here; it is all beautiful!'"

CHINESE IN BOSTON.

The Rev. Dr. Herrick writes that on Sunday afternoon, Dec. 21, 1879, Forefathers' Day, was preached in the chapel of Mount Vernon Church the first sermon ever delivered in the Chinese language in the city of Boston. Not for the benefit of the *savants* of the Oriental Society, nor as an exhibition to gratify the curiosity of an American audience, but as a veritable proclamation of the Gospel of Jesus Christ, by a Chinaman, Jee Gam, to his own countrymen. The text was the story of the gaoler's conversion at Philippi. The sermon was an hour long; yet the hearers did not seem as weary as Christian audiences sometimes do under discourses of half that length. It was a picturesque and suggestive scene—especially suggestive to one who remembered the historic significance of the day. Every Sabbath afternoon for six months past the Mount Vernon Chapel has witnessed a most interesting sight. Some forty of these heathens have regularly assembled there for purposes of instruction, each one accompanied by a Christian lady or gentleman, who is his permanent teacher. The pupils are in the main enthusiastic and eager for knowledge, quick to learn and very grateful for the kindness they receive. As Christmas time drew nigh, it was discovered that they were planning some testimonial of gratitude to their teachers. At the same time the teachers had been thinking of providing some entertainment for them in the chapel. When the mutual discovery was made, the pupils were at first determined not only to be entertained, but to be the entertainers also, insisting upon bearing all the expenses of the festivals. They yielded, however, at length to the wishes of their teachers, and allowed them to provide the refreshments. They came at the appointed time, some with their pigtails hanging down their backs, others with them neatly coiled about the head, and wearing for the most part their national costume of wide-sleeved blouse and felt shoes. An hour was spent in friendly greeting and social intercourse, in which they showed themselves intelligent, gentlemanly, and in some cases even delicate in their courtesy. It is said that in connection with the work of the American Missionary Association about 1,200 reliable converts have been already made among the Chinese in the United States, many of whom have shown their sincerity by undergoing persecution for their faith.

HOW A ROMANIST WAS MADE.

The following story is related in the columns of the Boston *Congregationalist*, by one cognizant of the affair, as a warning to mothers who are inclined to be careless in regard to the religious character of those servants to whom their children are entrusted:—

Mrs. W., a Christian woman and a careful mother, had been accustomed to exercise great caution in the choice of servants. She had, up to the time her eldest daughter was eleven years old, employed only Protestant girls of good character. At that time,

during a vacation of her regular housemaid, she obtained in her place a bright, intelligent Roman Catholic girl. During the six or eight weeks that this girl was in her family, Mrs. W. did not notice that she was with her daughter more than the duties of her place demanded, least of all did she suspect that she was gaining any influence over the impressible mind of the child. The girl left on the return of her regular servant, and entered the service of a family in a neighbouring street.

A year passed, when Mrs. W. was exceedingly shocked to learn from the lady with whom the girl was living that little Mary (Mrs. W.'s daughter) was in the habit of regularly visiting her former maid. The lady stated that she had observed for a long time that on every Monday morning a little girl called upon her servant while she was washing in the lower kitchen. She gave the circumstance no heed, supposing the child to be a friend from the girl's own class, but had just discovered that it was Mary W. Upon interrogating the child it was found that the mischief had already been done. She had not only been thoroughly indoctrinated in the catechism and tenets of the Roman Catholic Church, but was in the habit of attending confession, and had already been baptized. This was not discovered by any frank confession on the part of the child, but was indirectly drawn from her and others. So thoroughly had she been taught deceit in regard to her new religion that it was difficult to learn how deep an impression had been made upon her. While with her parents she maintained the utmost reserve, and even promised to abandon the use of her rosary; with outside friends she talked most freely of her faith, and in every way showed herself to be a most promising proselyte.

Various methods were tried by her parents to eradicate the notions she had imbibed. Her father immediately took her with him for a long trip in the West. On their return home, except when under strict surveillance, and in spite of commands to the contrary, she constantly sought the company of her servant-friend. She was then sent to a boarding school in another state. There she gained little good, and her religious impressions were by no means weakened. She was again taken home, her mother hoping to keep strict watch over her. It was found as difficult as before to avoid the toils of her Catholic friends and of a priest whose identity her parents could not discover. A third time she was sent from home. Now to a small family school in a country village, entirely removed from the influence of the priesthood. In this school, under the best Christian influences, she would perhaps have been restored to the faith of her fathers; but so thoroughly had deceit been ingrained in her nature that after a few weeks' stay she was dismissed.

She is now hardly fifteen years of age, but entirely beyond the control of her parents. In spite of precautions she maintains a correspondence with the priest who baptized her, and from his wiles there seems little prospect of rescuing her. It is a sad case. A man, arrogating to himself divine powers, comes between a young child and her parents. He claims her confidence. To his ear the story of her childish faults is told; to him her first dues are paid; by him her daily life is ordered; and his approval or disapproval is her reward or punishment.

Home Intelligence.

ILLEGAL VESTMENTS.

Dr. Tristram, the Commissary-General of Canterbury, attended by Mr. Hassard, the Registrar, held a Court at Lambeth Palace on the 16th ult., when an important decision was given as to ecclesiastical vestments. The Rev. M. Woodward, Vicar of Folkestone parish church, and Mr. Spierpoint, one of the churchwardens, petitioned for a faculty to decorate the interior of the parish church at Folkestone. At a vestry meeting some objection was made to one of the proposed stained glass windows, representing the priest giving the chalice to the communicants, attired in a chasuble and other illegal vestments. An amendment was put to the meeting that, as the priest was celebrating the Roman mass, the design was illegal in a Protestant church. Thirty-two of the parishioners voted in favour of the amendment, and forty-four against it. The design had been submitted to the Archbishop of Canterbury, and his Grace sent the case to the Court. Mr. Chapman, the people's churchwarden, had made an opposition to the design, but no appearance had been entered. Mr. Woodward addressed the Court in support of the application for the proposed design. It was a window of the fifteenth century, and he

submitted that it would be an anachronism to alter the vestments—it would be against all architectural taste. The learned Commissary, in giving his opinion, said he held that, where it was desired to introduce into a church by way of decoration the celebration of a religious rite, it would be a wise exercise of discretion to say that it should be of a rite sanctioned by the Church at the present time, and celebrated in a manner allowed by the Church. On that ground, as well as on the ground that the proposed erection would be against the wishes of a considerable portion of the vestry and would give offence, the Court rejected that portion of the design. Dr. Tristram allowed the faculty on the other matters.

WESLEYAN CHAPEL EXTENSION.

The *Watchman* remarks, in a leading article on the Wesleyan Chapel Committee's Report for 1879: "It is now twenty-five years since the Building, Relief, and Distribution Committees which had previously administered our Chapel Affairs were amalgamated into what has since been known as the Wesleyan Chapel Committee. From the sum of £18,295 spent upon fifty-two erections in 1854 the expenditure has risen to the sum of £385,405 spent upon three hundred and seventeen cases reported as completed in 1879. This fact alone suffices to show the great advances made in this branch of Connexional enterprise within the period specified. But when the summary for the twenty-five years is brought into review, the results are both gratifying and surprising. Since 1854 there have been 5,684 erections reported as completed. These include chapels, schools, alterations, ministers' houses, and organs. The aggregate amount returned as expended on these erections has been £4,967,502, or, in round numbers, about five millions of money. But more remains to be told. The debt on our Connexional property in 1854 amounted to £1,268,729. At that time it was not deemed safe to disclose this fact to the world. Many of our trusts were heavily burdened, many were held upon uncertain tenures, others were dilapidated and almost worthless; so that the Conference hesitated to make known the exact amount of the financial burdens resting upon our trust property. But the reasons for withholding this fact no longer exist. An amount in excess of the actual debt on interest in 1854 has since been paid off our chapel and other property. The exact amount of debt discharged from 1854 to 1879 is £1,268,900. It thus appears that the Connexion has spent about six millions and a quarter of money upon new erections and the payment of debt in the last quarter of a century. And it is gratifying to observe that, whilst debt has been allowed to remain upon many of the new erections, the present burdens upon Connexional property (including the value of ground rents) do not amount to three-fourths of the debt on interest alone as reported in 1854. These results may be briefly stated thus: the debts of 1854 have been wiped off, and five millions of money have been spent in addition, leaving less than £900,000 as the entire debt on the whole of our Connexional trust property."

A NEW LITERARY UNION.

Wesleyan Methodism receives another addition to its compact organization by the formation, or rather the "budding into life," as one speaker expressed it, at a meeting, held last month, of the Metropolitan Union of Mutual Improvement and Literary Associations. The meeting referred to was held in the Centenary Hall, Bishopsgate Street, and was presided over by the Rev. G. W. Olver, B.A. The Union, as described by the Treasurer (Captain Smith), is the voluntary association—for mutual sympathy, support, and strength—of any, or all, or as many as may thus agree, of such literary and mutual improvement associations of young men and women as are in connection with the Wesleyan Methodist Church in London. Each of the connected associations has a right to a voice in the management of its affairs by sending two representatives to the General Council of Management, and these, with certain Connexional representatives elected from amongst the ministers and laymen of the two Methodist London Districts, form the Council for managing the affairs of the Union. The objects of the Union are threefold: 1. To strengthen and improve existing associations. 2. To aid in the establishment of associations where none now exist, and where there is a need for such organizations. 3. To promote generally the intellectual, social, and religious culture of the members of these associations, and all within the range of their influence. Among the means of operation suggested are—soirées of an entertaining and social character; prizes to be awarded for essays written by members of connected associations on subjects selected and named for competition; the publication of a monthly journal containing papers and reports from connected associations, original articles on literary, scientific, and theological subjects; and a choir for the cultivation and development of the musical talent of the members.

OBITUARY.

The mortality during the past few weeks of winter has been unusually great. Among those who have thus succumbed to the severity of the season have been two ecclesiastical dignitaries—the Hon. and Very Rev. Dr. Duncombe, the Dean of York, aged sixty-six; and the Very Rev. Henry Parr Hamilton, Dean of Salisbury, aged eighty-five. Two distinguished lawyers, who have ceased to live, also claim a brief mention. Sir William Erle, formerly the Chief Justice of the Court of Common Pleas, has passed away at the age of eighty-six, with a singularly distinguished reputation for a combination of judicial and personal excellence of character; and, in his sixty-ninth year, the eminent civilian, Dr. Archibald J. Stephens, Q.C., who is described as having been "a perfect citadel of Church law," and who, as counsel for the Church Association, will be especially missed in the argument before the House of Lords, in the approaching Clewer appeal case. The principal clergy and ministers who have ended their career include the Rev. Henry Moule, A.M., for more than fifty years Vicar of Fordington, Dorset, a stanch upholder of Evangelical and Protestant truth, and well known as a sanitary reformer, aged seventy-nine; the Rev. William Calvert, Minor Canon of St. Paul's, and Vicar of Kentish Town, aged sixty; the Rev. Dr. Alexander Keith, author of the "Evidence of Prophecy," in his ninetieth year; the Rev. Dr. John Grant Wright, twenty-five years minister of St. Andrew's Presbyterian Church, Southampton, aged fifty-nine; the Rev. Dr. James Paterson, senior pastor of Adelaide Place Baptist Church, Glasgow, aged seventy-eight; and Canon Oakeley, one of the earliest of the Tractarians who joined the Church of Rome, aged seventy-seven.

The Queen has appointed the Ven. Arthur Percival Purey-Cust, M.A., Archdeacon of Buckingham, and Hon. Canon of Christ Church, to the Deanery of York, vacant by the death of Dr. Duncombe.

The Hook Memorial Church, Leeds, which has been erected in memory of the late Dean Hook, who for more than twenty years was Vicar of Leeds, was consecrated recently by the Bishop of Ripon in the presence of a crowded congregation. This church is built in the thirteenth century Gothic style, from designs by the late Sir Gilbert Scott, and cost £25,000. After the consecration service, the Archbishop of Canterbury preached from Hebrews xi. 13.

The annual meeting of the National Bible Society of Scotland, which was held lately in Glasgow, under the presidency of the Earl of Aberdeen, was of an encouraging character. The circulation of Bibles and New Testaments had never been surpassed except in the war years of 1870-71 and 1878. It was reported that the society had printed for the first time the entire Bible in Efik, the New Testament in Malay, and smaller portions in Japanese and Sangirese.

Monthly Survey of Missions.

EUROPEAN TURKEY.

It appears from the *Church Missionary Intelligencer*, which contains a detailed and authentic account of the so-called "missionary incident" in Constantinople, that Dr. Koelle wrote to the Church Missionary Society, bringing the case before it, so far back as the 2nd of last October. The facts are substantially as given, in a condensed form, in the accounts which we have already published. All Dr. Koelle's letters were duly communicated by the Committee of the Church Missionary Society to the Foreign Office; but it was thought best not to complicate a difficult matter by publishing them prematurely. In his first letter, Dr. Koelle narrates the circumstances of his arrest, after having left the house of his Mohammedan friend who had been assisting him in translation, and the seizure of the papers he was carrying in his bag. He goes on to say, that at the police office, whither he had been taken, before Hassan Pasha, "I was politely asked to take a seat near the Pasha, who entered into conversation with me; inquiring after my employment, nationality, etc. I said, 'I must beg your Excellency to know that I am here, not as an enemy, but a friend; and that the pious people in England who sent me had no other object but to render a service of love to the Turkish nation by giving them the opportunity of becoming acquainted with the nature of true Christianity.' Meanwhile, my Ulema friend had also been summoned, and was evidently much surprised by finding me there. After a few questions had been answered by

him, we were informed that we were now both going to be sent to the Minister of Police, Hafiz Pasha, at the central station in Stambul. Hafiz Pasha is one of those specially named, together with Shevket Pasha, in the Earl of Derby's famous despatch. Two officers in uniform accompanied us in the same carriage, and, after we had been driving for about a mile, we met Hafiz Pasha coming towards us. Both carriages stopped, and our officers went out to have a talk with the Pasha, the result of which was that we all returned to the Beshiktash station. My friend the Ulema was at once taken upstairs before the Mushir, who questioned him about his connection with me, and strongly censured him for his assistance in my literary work. This lasted about an hour, I being kept all the while in a waiting-room below. When I was called upstairs, Hafiz Pasha had left, and my friend was taken down to the room I had just left. I was now questioned about my name, father's name, place of residence, connection with the Ulema, and such-like matters, my answers being written down by a clerk. The question about my profession I answered thus: 'I am a teacher sent here by the Church Missionary Society to instruct in Christianity all those Osmanlees who wish for it, and I shall be most happy to instruct any of the gentlemen here who may desire to know what Christianity is.'" Dr. Koelle was sent home, on horseback, accompanied by a mounted soldier, to see him safe—a precaution which was absolutely necessary, as he did not arrive there till nearly 10 P.M.

Ahmed Tewfik Effendi, the Ulema who had been arrested at the same time as Dr. Koelle, was also allowed to depart in the evening, but he was re-arrested on a subsequent day, and during a portion of his imprisonment, according to his wife's statement, he was placed in an "unclean, unhealthy dungeon." To show how much the Turks were on the alert at this time, Dr. Koelle, in his second letter, mentions the following incident: "Many years ago a Mohammedan youth from Jerusalem was staying some months in my house as an inquirer, and occupied himself by translating part of the 'Food for Reflection' into Arabic. About ten days ago he arrived here from Jerusalem on his way to Vienna, where he will be Professor of Arabic and Turkish, and Director of the Mohammedan schools in Bosnia. He just told me that a few days ago a detective came to his room, telling him that he was immediately wanted by the Sheikh-ul-Islam. On going there, the Sheikh-ul-Islam told him the case of my friend, and that he was suspected of being similarly employed. He answered, 'True, many years ago, when I was a mere youth, I for a while thought of those things; but this is a thing of the past, and I have since been Turkish Consul, and twice Member of Parliament.' He was then allowed to depart with a caution." In a subsequent letter Dr. Koelle wrote: "A few days ago, our former catechist, Ahmed Agha, came to me with a message from a Softa we know, informing me that the Softas about the Sheikh-ul-Islam loudly clamour for the 'crucifixion' of my imprisoned friend." On December 22, Dr. Koelle wrote that "the strictly watched prisoner" had found means to send him a slip of paper, giving the information "that three judgments had been passed on him, two of them condemning him to death, and one depriving him of his degree and his head-mastership, and consigning him to imprisonment."

As regards the settlement ultimately arrived at (remarks the *Church Missionary Intelligencer*), we have to thank the firmness of Sir Henry Layard for the recovery of the translations. And humiliating though it be that the Ulema has to be "removed for safety" from his wife and family to an island in the Ægean, probably any other course would have been attended with real danger to his life. Dr. Koelle, in communicating the result of Sir H. Layard's interposition, views it as a more complete triumph of British influence and of the principles of religious liberty than it has been regarded by the newspaper correspondents. It appears that Sir H. Layard sent for Dr. Koelle on January 3, and handed him over the restored papers just as he had received them from the Sultan's own hands, adding these words: "I wish you to tell your society that his Majesty gave me a formal assurance of religious liberty, even as regards Mohammedans, such as has never been given before; for his Majesty declared, 'If Ahmed Wefik Pasha' [the present Governor of Broussa, an Osmanli of European education], 'or the Sheikh-ul-Islam himself, would wish to become a Christian, they could do so without incurring any penalty.'" This declaration would be more satisfactory if it were not the fact that the arrest of Dr. Koelle, the seizure of the books, and the imprisonment of the Ulema, were the direct orders of the Sultan; this being the reason why Sir H. Layard withdrew his demand for the dismissal of Hafiz Pasha. And Dr. Koelle did not know when he wrote that the Porte would in a few days issue an official note justifying both the proceedings against himself and the sentence on Ahmed Tewfik.

In a long and able reply to the note in which Savas Pasha defends the course pursued towards Dr. Koelle and the Ulema, Sir Henry A. Layard declares that he considers himself justified in thinking that, but for his interference, the sentence of death passed upon Ahmed Tewfik would have been put into execution. "That such a sentence was passed," adds Sir Henry, "I have learned upon too high an authority to permit any one to deny it."

CENTRAL TURKEY.

The Rev. Henry Marden, of the American Board of Missions, reports that, as a result of the session of the Imperial Reform Commission at Marash, an order has been given for the return of Mustapha, the converted Moslem, who was banished from Marash five years ago for his Christian faith, Said Pasha directing the Governor to protect Mustapha as a Christian.

INDIA.

Forty-eight native Christians, prepared by the Rev. Rattonji Nowroji, of the Church Missionary Society's Mission at Aurungabad, in the Nizam's Territory, Central India, were recently confirmed by the Bishop of Madras.

CHINA.

The *Foochow Herald* gives the following account of an attack by a Chinese mob in December last upon an American missionary. Yenping-foo, a district city about three days' journey from this port, has again declared against Christian missionaries: or rather, the *literati* have moved the mobocracy to the perpetration of another unprovoked attack on a foreign Christian missionary. We say the *literati*, because we are in possession of clear and distinct testimony as to their complicity in this as in former deeds of cowardly, sneaking lawlessness. In the early part of last week the Rev. Nathan Sites, a member of the American Methodist Episcopal Mission, arrived at Yenping-foo, at which place the mission with which he is connected has a station. A day or two after his arrival there, inflammatory placards suddenly appeared throughout the city, calling upon the people to expel the "foreign barbarian" and his native congregation, and to destroy the Christian chapel. Mr. Sites, in this emergency, very properly called upon the district magistrate, by whom he was advised to keep quiet and to refrain from holding any public service in the city until the excitement then prevailing had subsided. Mr. Sites—though, of course, in no way bound to do so—acted in strict accordance with the magistrate's advice, and closed the doors of the mission chapel throughout last Sunday. But notwithstanding this apparently ample concession, Mr. Sites was, while walking quietly through the streets, waylaid by a hired mob, and, after having been severely beaten by the ruffians, was on the point of being deliberately drowned by his hireling persecutors when the magistrate, most fortunately, arrived on the scene and barely succeeded in saving his life. Mr. Sites is at present under medical treatment; and we understand that the United States Consul has addressed a remonstrance on the subject to the provincial authorities.

Dr. Mackenzie, of the London Society's Mission, was located last spring in the city of Tien-tsin, and a petition was presented to the Governor-General of the province, Li-Hung-Chang, asking his co-operation to enable him to carry on the work. Some months elapsed, and no reply was received. In the meantime, Lady Li, the wife of his Excellency, was given up as beyond the aid of the native physician. Miss Dr. Howard, of the American Methodist Mission, was then invited to take up her quarters in a suite of three rooms near to Lady Li, in the yamên, or official residence. Under that lady's skilful supervision, in about three weeks the invalid was pronounced convalescent. Some surgical operations successfully performed in the yamên established the reputation of the foreign physicians. The Governor-General (the same statesman who, during the famine relief, declared that there must be something in a religion which induces men to lay down their lives for total strangers of a different nation) then opened a dispensary in the largest temple in Tien-Tsin. A commission was given to Dr. Mackenzie to heal the sick of the city, with full liberty to preach the Gospel to every patient. A large yard with ample buildings has been set apart for his use, the Viceroy promising to pay all the expenses of the dispensary work. Miss Howard was to be located in another court and buildings at the temple, with a similar commission to treat the women. "For nearly three weeks," writes the Rev. Isaac Pierson, of the Pao-ting-fu station, who recently visited Tien-tsin, "the dispensary has been opened, and Dr. Mackenzie, assisted by our Vice-Consul, Mr. Pethick, who has been indefatigable in his labour of love, has daily given treatment to eighty or ninety patients, in addition to an average of forty or fifty opium-takers, who, with medical help, are trying to break off the habit of using opium. Many interesting surgical operations are performed. In all this the Viceroy is intensely interested."

JAPAN.

We regret to learn that the Church Missionary Society's Mission House and Church at Hakodate has been destroyed by fire. The Rev. Walter Dening, one of the Church missionaries in Japan, writes on December 13: "Last Saturday, the 6th, about eight in the evening, a fire broke out in Hakodate which destroyed most of the foreign houses, nearly all the public buildings, of whatever material built, and about 2,500 native houses. Our house and church are both gone. An easterly gale was blowing at the time, and not even a stone building that stood near the church escaped. The fury with which the fire raged, and the rapidity with which one street after another was left in ruins, defies all description. It was not till after the church had caught that I hastened home, and found our house in the greatest danger. The fire was gradually nearing us, and again and again the out-buildings caught and were put out. We saved about a quarter of our clothes and a very few books—no furniture of any kind, and no stores. Including my library, we have lost nothing less than £500 worth of things. What I regret more than anything besides is that every copy of the translation on which I have been engaged for the past nine months is destroyed. The Translation Committee for the Old Testament appointed me to translate the 1st and 2nd Samuel, and the 1st Samuel was finished and revised, and would, in another week or so, have been dispatched. Then, by dint of early rising, I have prepared in Japanese Introductions to Genesis and John, both of which are lengthy, and have commenced the Commentary on both portions. The other foreign houses are almost gone, the British Consulate among them. The American church is also destroyed. When Mrs. Dening and I left the house last Saturday night, it was with great difficulty that we made our escape, so surrounded were we by fire. My coat caught, and burnt a large hole in it before I discovered it. It was a fearful night, blowing and raining. We were cut off from Mr. Williams's house by the fire; and, with our three children and the few things saved, we wandered about all night. At last, the children were so tired and hungry, that we thought that we would make a desperate effort to pass through the still burning streets. The smoke was almost suffocating, and the roads were insecure, owing to the burning of bridges. After various mishaps, at last we reached the house. Ogawa and family lost everything, having put all in the church for security. Other adherents of the mission are in similar distress. We had but a little flock at Hakodate. The attendance at our services of late has been very good, and we seemed to be making an impression on the whole town, and now our preaching is suddenly stopped."

CENTRAL AFRICA.

The members of the Victoria Nyanza Mission report from Uganda that friendly relations with King M'tesa have been re-established, and the services at the palace had been resumed. The nervous jealousy entertained by the King regarding Egyptian intrigue, and his suspicion of our missionaries being concerned in it, had happily been allayed. The chief hindrance now arises from the Jesuit missionaries. They have arrived in great numbers, and, notwithstanding a promise made by a missionary belonging to the same Church, though not to the same order, have selected the head-quarters of the Church of England Mission as the principal point of attack. They have attended the service at the Court, and, in a very marked manner, have shown their disrespect by keeping their seats while others, that is, all the Court, knelt. On being asked by M'tesa whether they did not worship our Lord, they replied, with much vehemence and gesture, that they had no connection with Protestant "lies," and they denounced our missionaries as "liars." These slanderous words seem to have recurred frequently in their discourse. King M'tesa exclaimed, in bewilderment, "What am I to believe? Who is right? First I was a heathen, then a Mohammedan, then a Christian; now some more white men come and tell me these English are liars. Perhaps, if I follow these new men, other white men will come and tell me these men also are liars." The English missionaries reply to all accusations of falsehood, as their Lord and Master has taught them to reply, by invariably referring to the Book. They inform M'tesa that he can exercise his own judgment by an appeal to those portions of the Bible which have been rendered into the Waganda language, and point to other passages which can be translated for him at the time. The *Weekly Bulletin of the Missions Catholiques*, published at Lyons, gives an account of Père Lourdel's reception at Uganda. He acknowledges the hospitality shown to those of his brethren who were advancing from the east coast, when, ill and weary and travel-stained, they reached the Church Mission station at Mpwappa. "As regards food, it failed us entirely, and we should have died of hunger but for the generous and kind help of the Anglican Mission. Notwithstanding all that separates us, and the little

gratification the arrival of Catholic missionaries must have caused them, they received us as real brothers." Mr. Pearson, one of the Church missionaries, in his last letter, writes: "You may rest assured that the work here shall not be given up while there is a plank to float on." Some of the Church missionaries have retired for a time, but three remain, and an appeal is made for more men.

We regret to hear that reports as to the relations of the natives with the Blantyre (Church of Scotland) Mission having become unfriendly, are now confirmed, the station, it is said, having been attacked, with the loss of six lives.

WESTERN AFRICA.

News has reached the Presbyterian Mission House, New York, of the death, at Sierra Leone, of the venerable missionary, Dr. Albert Bushnell, who, after a brief visit to America, was returning to his mission work in the Gaboon region. Mrs. Bushnell and Miss Cameron, after burying the Doctor, continued their journey to Gaboon. Dr. Bushnell had been warned by physicians that his health could no longer endure the climate of Equatorial Africa, but he could not find in America a young man to go and take his place. He therefore returned to his work.

WEST INDIES.

We have details from the Moravian and Wesleyan missionaries in St. Kitts of the disastrous floods which devastated that island on the night of Sunday, January 11. About two-thirds of the once thriving town of Basseterre is said to be in ruins. One of the Wesleyan missionaries there—the Rev. T. M. Chambers—writes: "With most of the extensive walls surrounding the chapel and Mission House, the flood carried away that section of the Mission House which Mr. Bailey [another minister] a few minutes before occupied. Nor has a vestige of it been seen since; and the water so swept through the entire house that, from 12 to 6 A.M., we were in jeopardy every minute, and had no other standing-place but the water."

The Rev. T. E. Zippel, Superintendent of the Moravian Mission in that island, writes from Basseterre on January 15: "The floods came down, not at all in the usual watercourses, but simply in one great and wide-spread sheet from all sides, overspreading the whole valley, and rushing with the greatest fury. Divided by our premises, it went down over the whole town, meeting in a furious whirlpool below us. Suddenly, without any warning for the people to save themselves or their property, the houses thickly congregated below us were broken up or swept off bodily with their inhabitants. The night was pitch-dark, and the rain pouring in torrents. None could render assistance: the shrieks were heartrending. Small cottages were instantly destroyed; but large and substantial houses were taken up bodily, and either broken to pieces by being bumped and hurled about, or carried out to sea. Some were seen going down at an immense speed, with the people in them, and their lamp burning. One went out to sea on fire, the lamp having exploded." Writing on January 24, Mr. Zippel says: "In the mountains we can see the yawning ravines that have been scooped out from their sides; from all sides and from entirely new watercourses the flood has come upon us. In some of these the water has been running in a stream from ten to fifteen feet deep, and about 300 yards in width. Up to the present time we are sure of 242 dead and missing; ninety-two bodies have thus far been recovered here, and seventeen have floated to St. Eustatius. The Government has supplied the most distressed with a liberal ration of food per day, and on the 21st we received four large cases of clothing for our sufferers. It is most likely that there are many bodies still undiscovered in several parts of the town, deeply buried in the sand and mud. It is remarkable that all who have perished, with the exception of one old woman, are the young, strong, and hale. The old and feeble, some of them alone in their cottages, have been left, sheltered by some floating ruins or lumber. An old and bed-ridden helper, with his aged wife and daughter, in a small cottage situated in the most extreme danger, gave themselves up for lost; but the angels just took their cottage, and floating it on the water backward, fastened it between an old wall and a large house, while everything in their neighbourhood, with all alive within, was carried forward. The three in the small cottage were not even aware that they were floating. Thirty persons belonging to my congregation have lost their lives." Under these distressing circumstances the missionaries appeal for help. Donations are earnestly requested, and will be thankfully received by the Secretary of the Moravian Missions, the Rev. H. E. Shawe, 29, Ely Place, London, E.C.

FIJI.

The warrant or summons by which, as we stated in our last, the Rev. G. Brown, Wesleyan missionary, was cited to answer a charge of manslaughter before the authorities in

Fiji, on account of his punishment of a number of cannibals on New Britain, who had massacred certain native teachers, was issued, it appears, not by the Governor and High Commissioner, Sir Arthur Gordon, but by Chief Justice Gorrie. Sir Arthur is reported to have publicly and officially said: "I am unable to prosecute the inquiry which the Secretary of State ordered me to conduct, the Judicial Commission having taken the matter out of my hands; but I am bound to state that no evidence has been brought to my notice which would have led me to recommend the institution of a criminal prosecution. I am anxious that it should be known that (although I by no means commit myself to unqualified approval of Mr. Brown's action) I altogether disapprove of his being treated as a criminal." Subsequently Mr. Brown appeared before the Judicial Commission, represented by Chief Justice Gorrie, and the Attorney-General having announced that he withdrew from the prosecution, Mr. Brown was discharged. He was warmly congratulated on the result, and forthwith sailed for New Britain and Duke of York Island.

The Wesleyan district meeting recently held in Fiji reported 841 chapels, 291 other preaching places, ten missionaries, forty-eight native ministers, twelve catechists, 984 teachers, 2,023 day-school teachers, 2,252 Sabbath-school teachers, 2,783 class leaders, English members 39, native members 23,274, Sunday scholars 40,905, day scholars 38,019, hearers 100,385. There is a great demand for books.

Miscellaneous.

THE BISHOP OF COLOMBO has arrived in England in order to "confer with certain English bishops, that, after hearing their wishes and advice, he may endeavour to arrive at conditions under which licence and ordination may be granted to the members of the Church Missionary Society." His lordship refuses to admit an appeal to any one but his own Metropolitan, the Bishop of Calcutta.

THE BISHOP OF MELBOURNE.—The Melbourne correspondent of the *Nonconformist* writes: "Bishop Moorhouse is at present the most active religious influence in Victoria. He is now going through the last of three courses of splendid lectures on important theological subjects. Hundreds of people of all classes and creeds assemble week by week, at a quarter past four in the afternoon, to hear him lecture on the religious teaching of St. Paul; I heard him yesterday afternoon on 'The Extent of Redemption'—a discourse of thirty-five minutes, clear and strong in thought and expression, and warm with feeling. These lectures are a power for good in Melbourne."

THE POPE AND HIS DIFFICULTIES.—A Roman telegram to a daily journal says: "Though there is by no means anything alarming in his condition, the Pope is not in a satisfactory state of health. He is much aged in appearance since his accession, and his health has become more precarious. He is of an exceptionally nervous temperament; and anxiety, worry, and obstacles unsuccessfully struggled against react immediately and vehemently on his physique. Of all these each day, and it might almost be said every hour, of his pontificate has been but too full. To all which must be added a delicate and anxious scrupulousness of conscience and an ever-present sense of the tremendous responsibilities which weigh upon him, and the result is a condition of nervous prostration urgently demanding repose of mind; instead of which the life he leads is one of ceaseless labour. Those around him whom he can trust, and who share his views, are few. The enemies who surround him are numerous and incessant in active hostility. And this, to a man of his mental and physical organization, is simply killing him by inches."

THE "OLD BELIEVERS" IN RUSSIA.—According to the Russian *Golos*, there are in the prison of Suzealya at the present moment an archbishop and two bishops, of the Starolbryatsi, or Old Believers. Their only crime is that of having held to their faith and performed their office accordingly; yet for this they have languished in confinement respectively twenty-six, twenty-two, and seventeen years. They have petitioned that the celebration of the twenty-fifth anniversary of the Czar's accession would be a fitting occasion for granting them their release.

A ZENANA MEDICAL MISSION HOSPITAL and Training School for Ladies has been opened at the suggestion of Dr. G. De Gorrequer Griffith, and five pupils are already preparing themselves within its walls to labour as female medical missionaries among the women of the East. Women and children are received as both in and out patients, and the lady pupils are instructed in the practice

of medicine, surgery, and midwifery, whilst they are encouraged, at the same time, to engage in spiritual work among those to whose bodily necessities they minister.

CENTENARY OF SUNDAY SCHOOLS.—A few days ago, a deputation, consisting of representatives from the Church of England Sunday School Institute, the Sunday School Union, the Wesleyan Methodist Sunday School Union, and the Ragged School Union, waited upon the Lord Mayor at the Mansion House, to request his lordship to allow the first meeting of the proposed Sunday School Centenary Celebration to be held under the presidency of his lordship at the Mansion House. It was stated that the 28th of June would be the centenary of the formation of those schools at the instance of Robert Raikes, and that the anniversary would be one of an international character. The Lord Mayor at once assented to the request.

Evangelical Alliance.

THE WEEK OF PRAYER.

In continuation of the reports of the Week of Prayer which appeared in last month's number, we give the following interesting accounts from different places at home and in foreign lands :—

THE PROVINCES.

BRIGHTON.—The Week of Prayer was observed by public meetings being daily held in the Pavilion, different churches and chapels, and also in various school-rooms, and on Saturday afternoon in St. Margaret's Mission Hall. The attendance was good, and deep interest was sustained throughout the week, the programme of the Evangelical Alliance being adhered to. The undermentioned ministers and laymen took part in the proceedings, in giving addresses and in presiding at the meetings: The Rev. J. B. Figgis; Col. Duncan; Rev. J. Rogers, M.A.; H. Hibbert, Esq.; Rev. J. G. Gregory, M.A.; T. Luxmore Wilson, Esq.; the Earl of Chichester; Revs. A. F. Joscelyne, B.A., Ambrose Spong, E. L. Roxby, M.A.; General Stileman; Revs. T. Rhys Evans, Canon Garbett, M.A.; Marriage Wallis, Esq.; Revs. W. Cave Brown, M.A., W. Poole Balfern, C. Lankester, B.A., Dr. Hamilton, J. Glaskin, J. S. Gealê; Douglas Fox, Esq., and Rev. M. Briggs.

IPSWICH.—In the Temperance Hall, united meetings were held, morning and evening, in accordance with the programme of the Evangelical Alliance, and were well attended. In the different chapels the Nonconformist brethren had also meetings, morning and evening, throughout the week, which were attended more largely than before remembered. The largest chapels in the evenings were crowded, and the average number of persons present at each meeting was not less than 900.

NORWICH.—A friend writes: "We have had a central meeting here for the surrounding villages daily; great blessing has been vouchsafed to both the Lord's people and the unconverted."

JERSEY.—The Week of Prayer was observed with deep feeling, and meetings were held, morning and evening, in different halls, and were well attended. The Lord's blessing was largely experienced, and the hearts of His people were refreshed in fellowship with each other. The programme of the Alliance was adhered to, and the following ministers and laymen took part in presiding and giving addresses: The Rev. T. W. Brown, Col. Lawder, Mr. Conquest, Col. Waugh, Revs. J. Sutton, F. Johnson, F. C. Skegg; Colonel Marrett; Revs. R. H. Horrocks, T. Le Neuve, M.A., J. Woolcock; Mr. Neill, and Rev. P. Blampied.

IRELAND.

CORK.—A correspondent writes: "The meetings were all large, and the interest deepened from night to night. The testimony of every one is, that there never has been a more successful or more interesting series of meetings held in Cork. Members of all the Evangelical churches attended. We all feel deeply thankful to God for such a series of united meetings in a city like Cork. It was the first time for several years that there has been the united observance of the Week of Prayer."

THE CONTINENT.

ROME.—United meetings were held in English and in Italian, and were all well attended. At the Italian meetings, addresses were given by Signors Sciarelli, Ribetti, Cocorda, Fasulo, Rev. Signors Conti and Lanna. The English meetings were conducted by the Revs. E. Maguire, N. H. Shaw, A. Bogle, H. J. Piggott, R. L. Stewart, and W. C. Van Meter. All the meetings were well attended.

NAPLES.—United meetings were held daily in one of the various Protestant churches, and

were more largely attended than in previous years. The Revs. G. Pons, F. Reale, V. Ravi, G. Carile, G. Colombo, and O. Papengouth presided on the several days, and prayers were offered by the ministers and other Christian brethren—not less than five at each meeting.

BERLIN.—The meetings for united prayer, held during the Week of Prayer in Berlin and other parts of Germany, were very encouraging. The leading clergy were present, the attendance large, and the rich blessing of God characterized the whole week. Her Majesty the Empress attended on two of the evenings. Beyond Berlin, in many places, and particularly at Stettin, the largest commercial city on the Baltic, there was much to rejoice over. The invitations for the Week of Prayer were widely circulated to the prayer unions in the provinces which were in connection with the Berlin Branch. Meetings were held in Pomerania, East and West Prussia, Schleswig, Posen, Prussian Saxony, Hanover, Brandenburg, Westphalia, Hamburg, Bremen, and also in the kingdom of Saxony, Wurtemberg, and Baden, where in the autumn, as a result of the happy gatherings at Basle, Christian friends had formed associations and prayer unions. The full and admirable programme of subjects for prayer issued for this year was much appreciated, and a revival of true religion in the hearts of the Lord's people is earnestly looked for in answer to the supplications which have been offered up. The *New Evangelical Church Times*, Berlin, says: "The Week of Prayer has naturalized itself among us, and been observed with blessing every year. This year has been no exception. As heretofore, her Majesty the Empress attended the meetings held on Tuesday evening in the Moravian Chapel, and on Saturday in the first Evangelical Union House. The subjects of the addresses this time were kept quite wide, in order to bring them more into harmony with the London programme, and allowed the speakers the desired latitude, on whom one text would have imposed a more special limitation. It is cheering that the foremost among the Berlin clergy with truth acknowledge co-operation in the prayer-meetings of the Evangelical Alliance to be one of the most blessed works."

HAMBURG.—"Deeply interesting prayer-meetings were held daily in the French Church, which were well attended. Ministers and members of various Evangelical communions uniting, experienced that 'there the Lord commanded the blessing.' Baron von Oertsen made touching reference to the Basle Conference, and the success that attended the recent deputation to the Emperor of Austria. Similar meetings were also held in Altona. Notwithstanding the worldliness of Hamburg, God is answering the prayers of His people and bringing souls to Christ. Our Hamburg Committee have issued a paper briefly setting forth in German the basis and objects of the Evangelical Alliance, which objects, thank God, are being blessedly realized amongst us here."

VIENNA.—The following extract from a letter giving an account of the observance of the Week of Prayer, will be read with much interest: "We have observed it for many years, and it had always been too hallowed a season for us to give it up lightly this year. True, we could not attempt to make it public, all the more as at Prague the police and the Governor had both flatly denied permission for anything of the kind; so we had private meetings, with admission by tickets only, and in a different locality every evening; but the invitations had, of course, to be limited. Notwithstanding all this, we have never on any previous year had such crowded halls, and such well-sustained attendance, never better speeches nor more fervent prayers. A delightful spirit prevailed, and all found the exercises to be pleasant and profitable. Praise be unto God for His presence, and for His preservation also!"

INDIA.

BOMBAY.—The programme of the Alliance was widely made known, and the attention of the Lord's people earnestly invited to the public meetings which were arranged (for the daily observance of the concert for prayer) to take place in Falkland Hall, in the Presbyterian churches, and in Ambrolic Mission Church. A report of the attendance has not yet been received. The *Bombay Guardian* says: "The meetings every night of the week were remarkably well attended; all the Evangelical churches were well represented. A good earnest spirit pervaded the meetings. We trust that the prayers offered were the effectual fervent prayer of the righteous that availeth much. If so, and if the prayers offered in all parts of the world on this occasion are of the same character, what an abundant harvest of results may we not look for! The obligation to pray is no greater than the obligation to receive the answer to our prayer. Those who have begun the year by observing the Week of Prayer have done well; but those who follow up their prayers by looking for and realizing answers to their petitions do infinitely better. They honour God, and God honours their faith."

WEST INDIES.

ST. THOMAS.—The brethren of the Lutheran, Dutch Reformed, Anglican, and Moravian Churches united in brotherly love, and observed the Week of Prayer in the Moravian Church, adhering to the Alliance programme. The meetings were well attended, and the power of the Holy Spirit was realized, and much blessing is looked for as the result of the united supplications.

SOUTH PACIFIC OCEAN.

RAROTONGA, HERVEY GROUP.—The Rev. W. Wyatt Gill writes: "I enclose the form just printed for our annual Week of Prayer. I drew it up myself in the Rarotonga language, as I do annually. It will be circulated throughout the group—*i.e.*, ten islands. It was in the pages of *Evangelical Christendom* that I first saw the announcement of a proposed annual Week of Prayer. Ever since then we have regularly observed it in this group of islands. It is something that in these isles of the sea many hundreds of followers of Jesus—so lately gathered in from heathenism—should be found invoking the blessing of God upon each new year. At these meetings we do not forget our brethren at home, believing that we are remembered in the prayers of British Christians."

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, February 19; the Right Hon. William Brooke in the chair. After reading the Scriptures, prayer was offered by the Rev. John Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Lieut. P. Walker, R.N., Greenwich.
Arthur N. St. Quintin, Esq., Lee.
Dr. Ingoldby, Lee.
Mrs. Ingoldby, Lee.
W. Shrimpton, Esq., Lee.
M. Matthews, Esq., Blackheath.
Miss Marten, Blackheath.
Rev. C. Bullock, Blackheath.
Commander Poulden, R.N., Blackheath.
Mrs. Drury, Blackheath.
C. E. Collyer, Esq., Blackheath.
R. S. Mason, Esq., Blackheath.
Rev. W. M. Anderson, Epworth.
Sir Charles Reed, LL.D., Tottenham.
Rev. W. J. B. Roome, Aldershot.
Rev. John G. Raws, Kimbolton.
Rev. R. S. Ashton, London.
Rev. Sholto Douglas, London.
Rev. W. Wyatt Gill, Rarotonga.

PERSECUTIONS IN AUSTRIA.

A communication was read from Basle in reference to the recent deputation to the Emperor of Austria, from which it appeared that the *Prague Tagblatt* of February 3 had published the following important announcement:—

"The Evangelical preacher, Mr. E. A. Adams, and Mr. Horky, bookseller at Prague, have received the following reply to their appeal:—

"'His Excellency the Imperial and Royal Minister of Worship and Education, considering your appeal against the decision of the Stattholder of the 5th and 15th of July, 1879, regarding the prohibition of a public meeting duly announced for the 23rd of March, 1879, and also of religious exercises in private houses in the presence of invited guests announced by you, by which the holding of religious meetings and attendance at them was forbidden,—has, by a Ministerial Decree of December 8, 1879, in concert with the Imperial and Royal Ministry of the Interior, cancelled the said decision, and declares that, in the spirit of Article 16 of the Law of December 21, 1867, on the common rights of citizens, the liberty of holding religious exercises in private houses in the presence of specially invited guests, *is not to be refused* to the adherents of a religious confession unrecognized by the law, so long as these religious exercises are limited to the families of those who conduct them, and to specially invited guests; and that children of an age to attend school, belonging to a legally recognized church or religious society, shall be excluded. Under the same condition (viz., the exclusion of children belonging to another confession and of school age), it is declared allowable to conduct public meetings under the regulations of the Law of November 15, 1867, when such meetings are for the purpose of religious exposition or devotion, and so long as the rules prescribed by the above-cited law are obeyed; of which, in accordance with the decree of the Imperial and Royal Stattholdership in Prague of January 22, 1880, you are now informed.

"Imperial and Royal Police Direction,
Prague, January 28, 1880."

The *Allgemeine Schweizer Zeitung*, commenting upon this decree, says: "So far the edict of the Imperial and Royal Austrian Minister of Worship and Education has finally settled

the appeal of the representatives of those religious societies which are not legally recognized against the edicts of the Stattholdership. From the above the reader will perceive that, on the one hand, the Ministerial decision of Herr Von Stremayr, of November 1, 1879, on freedom of worship in private houses, is now carried into effect; and on the other, that, by a Ministerial decree of December 8, 1879, public religious meetings are also permitted, when the general law regarding public meetings is obeyed, by giving notice of them beforehand. As these two points contain the gist of the petition of the Evangelical Alliance, the latter can now with joyful satisfaction regard its mission as fulfilled, and its prayer as granted. And although the presence of school children is not yet allowed, this difficulty will be satisfactorily solved in time. We rejoice that the Alliance meeting at Basle has thus had the seal of success set upon all its endeavours."

GERMAN BRANCH.

A letter was read from Count Bismarck Bohlen, President of the German Branch, giving interesting particulars of the observance of the Week of Prayer in various parts of the empire, and also thanking the London Council for the admirable programme of subjects issued for this year.

The Secretaries were instructed to convey to Count Bismarck Bohlen an expression of the gratification with which the Council have received his kind letter.

LETTER FROM RAROTONGA.

A communication was read from the Rev. Wyatt Gill, giving an interesting account of the observance of the Week of Prayer in the ten islands of the Hervey Group, in the South Pacific, and enclosing copy of the programme of subjects printed in the Rarotonga language.

HONORARY SECRETARIAL SERVICE.

The Secretaries reported that the Rev. William Arthur was shortly proceeding on a tour through the United States, and that the Rev. Dr. Stoughton was about to visit the South of France and Italy. The Council requested their beloved friends kindly to act in their official capacity, and to take any steps, as far as may be in their power, to promote the cause of Christian union.

THE CHURCH IN THE ODENWALD.

The Secretaries called attention to the appeal which had appeared in the February number of *Evangelical Christendom* on behalf of the church which the Free Lutheran pastors in Hesse-Darmstadt were endeavouring to build, the sum of £300 being required to complete the work. The Council unanimously resolved to commend this object to the kind and liberal aid of members and friends of the Alliance. Among the sums already received are the following: Miss Dudin Brown, £10; Isaac Braithwaite, Esq., £5; Mrs. Gabriel, £5; Mrs. Hart, £5; James Spicer, Esq., £5; and Lady Kinnaird, £3 3s. The Secretaries of the Alliance will be happy to receive further contributions.

THE LATE SECRETARY.

In addition to the list of contributions to the special fund already published, the following further sums have been received, or promised, making the total £586 12s., in addition to the two promises of £10 per annum each:—

H. J. Atkinson, Esq., £10; Miss Beaumont, £1 1s.; E. W. Eyre, Esq., £1; Mrs. Gabriel, £10; R. A. Macfie, Esq. (additional), £5; Mrs. Rand, £1; Mrs. W. W. Riddell, £1; James Spicer, Esq., £5 5s.

The Council, after due consideration, and in accordance with the wish expressed by Mr. Davis, have paid over to him the whole amount for his own disposal. At the same time, the Council will be happy to receive any further amounts, and forward them to Mr. Davis.

"EVANGELICAL CHRISTENDOM" TO MISSIONARIES.

The Council regret to have been obliged to reduce the number of copies of the magazine forwarded to missionaries in heathen lands. The following extract from a communication just received from a missionary in Rarotonga, indicates how highly the magazine is appreciated by labourers in the mission field: "I do not know to whose kindness we are indebted for this valuable periodical. It is to us a real treasure. It is a mystery to me how we come to have this monthly treat."

The Council will be only too glad to circulate *Christendom* more widely among missionaries. For the information of friends desiring to contribute to this object, it may be stated that the sum of £1 1s. will provide for four copies.

IRISH BRANCH.

The usual monthly meeting of Council was held on Tuesday, February 3rd. Dr. Benjamin G. Durley presided. Prayer was offered by the Secretary. The Council having heard with regret of the death of two of their members, the Rev. Edward Norman, Rector of Tramore, and E. H. Townsend, Esq., J.P., who had for many years been warm friends of the Alliance, requested the Secretary to convey to the bereaved families their unanimous expression of sympathy.

DAY OF PRAYER FOR IRELAND.

It has been arranged that an invitation should be again addressed to the Christian people of the United Kingdom and elsewhere, requesting them to observe the 17th of March next (St. Patrick's Day) as a day of special and united prayer for Ireland. The distressed condition of the country will impart an unusual solemnity to the ensuing Day of Prayer, and it is hoped that the invitation of the Council will be widely responded to.

"*To the Christian People of these and other Lands.*

"Dear Brethren,—We again invite you to set apart Wednesday, the 17th day of March next (St. Patrick's Day), as a day of special and united prayer for Ireland.

"The circumstances of our country at the present time impart to this annual observance an unusual significance. The agitation and social disturbance from which it is suffering, the wide-spread famine and distress (the result of unfavourable seasons), and a consequent succession of deficient harvests, remind us that God has a controversy with its people. We have to lament the ignorance and spiritual darkness which still cover so large a portion of it, the rejection by so many of our fellow-countrymen of the truth of the Gospel, and the prevalence of intemperance. We acknowledge, at the same time, before God, our own manifold shortcomings, our lack of zeal in our Master's service, our failure to manifest the love and unity enjoined upon us by our blessed Lord, our comparative want of success in extending the knowledge of the Gospel.

"We are still encouraged by the assurance that God is the Hearer of Prayer, and the very sorrows of our country give it a peculiar place in the sympathies of Christ. From the special manner in which it has been laid upon the hearts of so many Christian people in these and other lands, may we not expect that a special blessing will yet be vouchsafed in answer to so many prayers?

"Let this Day of Prayer find us again united, in public meetings and in private, at the Throne of Grace, in fervent supplication that God will have mercy upon Ireland, that His people everywhere may be stirred to a deeper sense of their responsibilities to their fellow-men, and that the darkness of sin and sorrow which has so long overshadowed this land may speedily pass away, and its people enter into the full light and liberty of the Gospel.

"It is earnestly suggested to the ministers and members of all Churches throughout this country, that *the week following the Day of Prayer* be devoted to special services (united wherever possible)] for the stirring up and edification of the people of God, and for the preaching of the Gospel. It will be an appropriate sequel to the Day of Prayer for Ireland, and we confidently hope that a large blessing may rest upon the effort.

"Commending to God our common country, and with earnest prayer for a blessing upon every work of faith and labour of love,

"We remain, dear Brethren,

"Yours faithfully in Christ,

"WAVENEY, *President*; William Brooke, E. Synge Hutchinson, Bart., Edward Saunderson, Thomas M'Clure, Bart., Charles Gaussen, and J. H. Swanton, *Vice-Presidents*; W. B. Kirkpatrick, D.D., J. Duncan Craig, D.D., and Thomas A. M'Kee, LL.D., *Hon. Secs.*; J. Lambert Jones, *Treasurer*; David Mullan, B.A., *Secretary*."

THE DUBLIN BRANCH.

A meeting of members and friends was held in Russell's Hotel on Tuesday evening, Feb. 3. There was a good attendance. Among those present were Major Warren, the Rev. Dr. Kirkpatrick, the Rev. Dr. Fuller, T. A. Dickson, Esq., M.P., Rev. William Park, A. M. Belyaart, Rev. Dr. M'Kee, F. S. Adair, Esq., Commander Walsh, Wm. Brown, Esq., Rev. A. C. Murphy, A.M., Rev. J. W. Campbell, Rev. Charles L. Morrell, A. E. Dobbs, Esq., Samuel M. Comas, Esq., John R. Fowler, Esq., James Berkitt, Esq., Rev. Dr. Eales, Rev. Canon Finlayson, George Foley, Esq., and the Rev. Dr. Mullan, Secretary.

After tea the chair was taken by John R. Fowler, Esq. Prayer having been offered by the Rev. Dr. Kirkpatrick, the Chairman called upon the Secretary, who gave an interesting account of the recent Conferences which were held in Basle and Edinburgh, the efforts which were being made in behalf

of the persecuted Christians in Bohemia, the observance of the Week of Prayer, the result of deputations to various parts of the country, and the efforts which were being made by the Council to counteract the influence of Romanism and Infidelity. The Rev. Dr. Fuller, Rector of St. Mark's, next addressed the meeting, and spoke of the blessing which, though not long a member of the Alliance, his connection with it had been to himself, and expressed his hope that its influence would extend very widely among the ministers and members of all Churches. The Rev. Wm. Park, of Belfast, pointed out that two things were necessary to promote that union which was the great object of the Alliance—a baptism of the Holy Ghost, and the power of a common work. The Rev. Dr. M'Kee spoke of the value of such meetings in bringing the members of different Churches together, that they might know one another, and was anxious that they could be held more frequently. Mr. George Foley, one of the oldest members of the Alliance present, spoke of the influence which he believed the Alliance had been exerting far beyond the circle of its membership, and recalled some of the most interesting incidents in its past history. Dr. Eales showed that whenever the co-operation of Christians was needed for the formation of any great object, the Alliance was always ready, and he instanced the Week of Prayer, which has become an annual institution, as precious as it is world-wide. When our fellow-Christians are suffering persecution in any land, the Alliance is ready to throw over them its shield. Is greater unity among God's people needed? For that it is patiently and perseveringly striving. The Rev. Hope Waddell spoke of the extraordinary influence which seemed to rest upon its earliest Conferences, at which he had been present. An interesting and profitable evening was brought to a close by the offering up of prayer by the Rev. J. Curgin.

MEETING OF THE MELROSE BRANCH.

The annual social conference of this district association was held held here last Friday evening in the Corn Exchange, when Lord Polwarth presided. There were also on the platform Sir Walter Elliot and Mr. Robert Elliot, of Wolfelee; Mr. Malcolm, Burnfoot; Rev. Drs. Allardyce, Bowden, and Herdman, Melrose; Revs. Stevenson and Crombie, Melrose; Scott, Gattonside; Gillies, Edinburgh; Wilson, Crammond; and Mr. Freer, Melrose. There was a fair attendance from the town and district. After praise and prayer, the Chairman stated that he had been asked to preside on account of the absence of Major Baillie, who was unable to be out at night. At this meeting he would bid them welcome again to another meeting for another year. He felt quite sure that they would all be much strengthened and cheered by such a gathering together. Dr. Herdman gave an evangelical address on the "Second Coming of Christ," in which he showed that we were taught in the Scriptures that the second advent, though certain, was revealed to no man. They were not to perplex themselves so much about the precise period of Christ's coming as about their own present opportunities of doing good and glorifying God, and the necessity of nobly fighting their own individual battle in daily life in the world, under the Captain of their salvation. The Rev. George Wilson (Crammond) gave a lengthened practical and stirring address on the necessity of revival work. He was of opinion that in order to the more effective working of the Church at home, the whole of the pulpits should be emptied of their occupants for a year or two, and the ministers sent to the colonial or foreign mission-fields, so that they might get a practical knowledge of their work and of its importance and vastness. If such were the kind of preliminary training the present ministers had received, or if any young men, even without their learning, who had been out in these far-off fields, were to return, they would set the country in a flame of zeal, and would not be put down by any trifling or formal difficulties or infinitesimal differences of opinion, as they had all too good reason to fear did exist everywhere, and which meetings of the Evangelical Alliance were a great and good means of breaking down. The Rev. Mr. Gillies (Edinburgh) gave an account of the working of the Tract Society and colportage movement, referring to the local operations carried on by Mr. Syme, colporteur, who had during his fourteen years' work in this district circulated many thousands of books of a purely religious character. Sir Walter Elliot made a few observations on the work of missions in India, stating that in some parts it was prospering so much that abundance of natives could be got to do it. Mr. Malcolm related his experiences of Christian work at the great national Conference held at Basle, where the whole proceedings produced on him a most remarkable impression of the devoutness and earnestness of the Germans. After a few closing remarks by the Chairman, and an appeal to the audience to increase the membership, the proceedings terminated.—*Kelso Chronicle.*

RELIGIOUS INTOLERANCE IN CONSTANTINOPLE.

Constantinople, Feb. 6, 1880.

Our correspondent writes: "The solution announced in the newspapers of the case of Dr. Koelle's Khodja, Ahmed Tewfik Effendi, however gratifying so far as respects the life and liberty of the Khodja himself, leaves entirely unsolved the question which lies at the root of the whole case. That question is the right of preparing and publishing in Turkey, and in the Turkish language, statements of Christian doctrines, and arguments in defence of those doctrines or points in which they are antagonistic to the teachings of Mohammedanism. Religious liberty has been again and again proclaimed to be the law of the land. Of late years Government officials have attempted to give a restricted interpretation to that law, claiming that it means simply that each man is free to practise unmolested the rites of the religion in which he was born, and denying, or attempting to deny, especially that it contemplated any change of faith on the part of Mohammedans; and it is worthy of note, as marking a step in advance in the sentiments of the ruling class on this point, that in the course of the discussion of this Khodja's case, it has been repeatedly and explicitly acknowledged, both in official communications to Sir A. H. Layard, and in editorial articles upon the case in the Turkish newspapers, that if the Khodja had become a convert to Christianity, no complaint would have been made against him, and no attempt to punish him for this change of faith. The newspapers have heaped upon him every epithet of abuse, but the crime charged against him has been that, while continuing to profess himself a Mohammedan, he has aided and abetted an attack upon the national religion, and, especially, that he has done this while holding the position, wearing the garb, and enjoying the emoluments (such as they are) of one of the Ulema, or sacred order of religious teachers. Viewed from the Turkish standpoint, the Khodja was conducting himself somewhat after the manner of those in other countries, which might be named, who continue to hold positions of honour and emoluments in churches or denominations, the doctrines or usages of which they are labouring to overthrow. And it may be granted that if the Ulema had merely claimed that this offender against the laws and usages of their order should be expelled from their ranks, little complaint could have been made. But when they undertook to punish him by incarceration, and even decapitation, the case became one calling for the most earnest protest on the part of all friends of humanity, and Sir A. H. Layard deserves the thanks of all for the persistence with which he has followed it up. But, as has been already intimated, the question whether the publication of such books as Dr. Koelle was preparing—a translation of the Prayer-book and a tract on 'Christ the Word'—is or is not to be allowed in Turkey, remains unanswered. It is much to be desired that public attention be directed to this point, while this case is yet fresh in men's minds. At present Mohammedan writers are accorded by the Government here the fullest liberty, even the most unrestrained licence, to write against Christianity, to mis-state its doctrines, and to heap the most abusive epithets upon Christians themselves; but not the least liberty of reply is allowed, even though the reply be couched in the mildest language. This is certainly not an equality of right and position for the two religions. Either the licence of misrepresentation and abuse should be restrained, or the liberty of reply should be granted. Why should not the question be tried on these books prepared by Dr. Koelle? Why should not the demand be made that permission be given for their publication? They certainly are not controversial in any offensive sense. The Prayer-book, of course, is not. The tract simply presents the Christian view of Christ as the Lord—as in His own Person a manifestation of God. It touches Mohammedanism only in the inference drawn from this doctrine, that if Christ is the Word (and the Koran itself calls Him such), a personal manifestation of God, all necessity for another later revelation is taken away. Why should a Government, professing to accord equal rights to all religions, object to such a publication? It must be remembered, moreover, that Turkish is the language, not only of Turks, who are Mohammedans, but of large bodies of Christian subjects of the Porte, and certainly it is a grievance and an offence to have misrepresentations and abuses of their faith circulating through the country, passing under their own eyes even, while no correction of these misrepresentations, no reply to the abuse, no statement of the truth as they hold it, is allowed to appear in the language in which the assault is made."

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